DISTRICT CENSUS REPORTS, 1891.

DACCA DIVISION.

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DISTRICT CENSUS REPORT.

No. 215—XXIV, dated Dacca, the 25th April 1892.

From—T. L. JENKINS, Esq., Collector of Dacca,
To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to your Circular No. 7T.F., dated the 3rd October 1891, calling for a report on the results of the last Census, I have the honour to submit the following remarks under each of the heads.

REPORT ON THE CENSUS OF THE DISTRICT OF DACCA, 1891.

HEAD I.—EARLY HISTORY, ETC.

VERY little is known of the early history of Dacca. Prior to the reign of Jehangir, Dacca appears to have been a place of no political or commercial importance, as the name does not even appear in the celebrated Tuksim jama of Akbar. In the year 1575, when the generals of Akbar invaded and reduced the province of Bengal, Sonargong was the principal commercial city. When Jehangir, however, chose Dacca for the residence of the Governors of Bengal, its name was changed to Jehangirnagar, and the trade of Sonargong rapidly declined. The city of Dacca soon increased in extent and population, and in a few years became one of the first cities in Bengal. An unknown writer of an account of Dacca says that, when it was the seat of Government and in its greatest splendour under Muhammadan rule, its limits, including suburbs, appear to have extended from the Buriganga river, south, to Tangi bridge, north, a distance of about 15 miles or thereabouts, and Jaffarabad, west, to Postgola, east, a distance of about 10 miles. The population of an area of this magnitude must have been large. The numerous wells and traces of buildings still remaining are clear signs of most of this area having been at sometime or other thickly populated. But whether all this area was ever occupied by a city at one and the same time, is not equally certain. It is well known that the site of the main city has shifted considerably within comparatively recent times, and the same process of gradual shifting may have gone on in earlier times, and the city may not therefore have been so large as its ruins would seem to show.

2. In 1801 the population of Dacca, Jelalpur, which, besides the present district, comprised also the greater part of the districts of Faridpur and Backergunge, was computed at 938,712 souls. In 1824, after the separation of Faridpur and Backergunge, the Superintendent of Police estimated the population of Dacca at 512,385; and in 1851 it was officially returned at 600,000 only. The Superintendent of Revenue Survey again arrived at the conclusion that the population of the Dacca district between 1857–60 consisted of—

Hindus	...	455,182
Muhammadans	...	449,223
Christians	...	210
Total	...	904,615

The statistics of the Lower Provinces of Bengal for 1868-69, issued by the Board of Revenue, estimated the total population at 1,019,928. The Census of 1872 showed that the Hindus numbered 793,789, or 42· per cent. of the whole population, and Muhammadans 1,050,131, or 56 67 per cent. The Census of 1881 showed that the Hindus numbered 856,680, or about 40·5 per cent. of the whole population, and Muhammadans 1,250,687, or about 59 1 per cent. of the whole population of 2,116,350, including Christians and others. In the last Census the Hindus numbered 935,565, or about 38·7 per cent. of the whole population, and Muhammadans 1,473,799, or 60·8 per cent. of the whole population of 2,420,656, including Christians and others.

3. It is worthy of note that the population of the town of Dacca has largely increased. In 1801 the population of the town was estimated at 200,000, and Bishop Heber in 1823 supposed that it contained 90,000 houses and 300,000 inhabitants. In 1814 the Chaukidari tax was levied on 21,361 houses; in 1830 the number of houses had fallen to 10,708. In the latter year a census was taken by the Judge and Magistrate, H. Walter, Esq., when the population was ascertained to be 66,989. Dr. Taylor asserts that in 1838 the Muhammadans constituted the principal portion of the inhabitants in the city, their numbers exceeding that of the Hindu population to the extent of 4,309 in a population of 60,617. The city continued to decline for some years until the trade in jute and country produce began to make up for the loss of its cotton manufactures. In 1867 the population of the city was estimated

at 51,636 only. In 1872 it was ascertained to be 69,212 by a regular census, and in 1881 79,076. It is now 82,321.

4. The population of the town of Narayanganj, which is of next importance in the district after Dacca town, has also largely increased. In 1838 the population amounted to 6,252; in 1871 it contained about 9,400 souls. The Census of 1872 disclosed a total population of 10,911, and in 1881 it was ascertained to be 12,508. It is now 17,715.

5. It will be observed that the Muhammadans appear to have settled in great numbers from the time they conquered the country, and to have constituted at an early period the principal body of inhabitants of this district. For a considerable period, Dacca was the capital of Bengal under the Muhammadan rule, and up to the time when the British assumed the administration of the country, the district was governed by deputies on behalf of the Mussalman kings of Bengal. During the Muhammadan supremacy large numbers of the inhabitants of the district either willingly or through compulsion were converted to Islamism. This, and the fact that the Muhammadans multiply more rapidly, are, I believe, the causes of the existing predominance of the Mussalman element in this district. It is not either to any extensive change of religion in the last 20 years, or to immigration of Muhammadans, that the increasing predominance in numbers of the Mussalman element in Dacca is due.

6. The Muhammadans are almost all Shaiks, the Sayyids, Moguls, and Pathans being few in number. The latter were, however, at one time numerous in the district. The lower classes of Muhammadans are divided into communities according to the occupations they follow, and some of these are quite as exclusive as the Hindu castes in regard to marrying and eating with each other. This apparently points to the conclusion that the great mass of the Muhammadan community were originally converts from the people of the country at the time of the Muhammadan conquest, as, if a great number of Muhammadans had settled in Dacca, they would probably not show such close assimilation with the rest of the population.

7. From an early period the Hindus have been most numerous in the southern division of the district. The origin of the Brahmans of this district is traced to the introduction of 5 Brahmans from Kanouj by Adisur, King of Gour, about A.D. 900, but there are grounds for believing that the Vaidik and Saptasati were earlier immigrants, and it is probable that the first Aryan settlers in Bengal claimed to be the aristocracy of the new country and, as a natural consequence, to be Brahmans—an idea inseparable in the Aryan mind from the rank of an aristocracy. This supposition acquires additional probability from the surviving tradition that Adisur, finding the original Brahmans of the country incapable of performing certain religious ceremonies, banished them from Bikrampur, and invited to his kingdom five learned Brahmans from Kanouj, a city in the North-Western Provinces. These persons are said to have come into the district with their sons and families, amounting to 59 persons. Villages and lands were assigned for their maintenance, and their descendants were subsequently divided into classes distinguished by the names of their several districts. During the two following centuries the Brahmans increased so fast by births and by the influx of other settlers from Hindustan, that Ballal Sen in the eleventh century found society in such a state of confusion that he set about reforming it, and divided the Brahmans, Baidyas, Kayasthas, and pure Sudras into different classes. The descendants of the Kanouj Brahmans were first divided into two classes—Rarhi and Barendra—so called from the locality in which they resided. The Rarhi Brahmans, or those living in the country bounded on the north and east by the rivers Bhagirathi and Ganges, numbered 59 families, of whom 22 were made Kulins, and the remaining 37 Srotriyas. The Barendras, who lived in the part bounded to the south and west by the Ganges and Mahananda, numbered 17 families, of whom 9 were made Kulins and 8 Srotriyas. A Rarhi Kulin has the privilege of marrying 4 wives without losing his Kulinship—one of them must be the daughter of a Srotriya—but he is at liberty to select the others from the daughters of Kulins of his own rank. If he marries more than this number, he forfeits his true Kulinship and becomes a Shakrita Bhango, or broken caste Kulin, and may, without further prejudice or loss of caste, marry an unlimited number of the daughters of those who, like himself, have forfeited their Kulinship or of their descendants. The latter, or the offspring of the "Shakrita Bhanga" Kulins, from intermarrying with each other and with superior castes, have become very numerous since the time of Ballal Sen, and they now constitute a third class called "Bangsaja." The greater number of Kulins in this district are of "Shakrita Bhanga" caste. The Barendra Brahmans are very few in number in this district.

8. The two next castes, Baidyas and Kayasthas, comprise a great number of the Hindu population of the district.

9. The Sudras consist of numerous low-caste Hindus. Amongst them the nine castes noted in the margin—ordinarily known as "Navasakhas—" were ranked by Ballal Sen as superior to others. Of these, the Tantis or weavers, formed at one time the most numerous class in the district, but with the decline of the cloth trade their numbers have gradually decreased.

(1) Tanti.
(2) Sadgop.
(3) Mali.
(4) Teli.
(5) Modak.
(6) Barui.
(7) Kumhar.
(8) Kamar.
(9) Napit.

10. The several low castes comprise a great number of classes engaged in various trades and occupations, and constitute a great number of the Hindu population of the district.

11. In the northern division of the district there reside some hill tribes from an early period, such as Tipperas, Kochhs Bansis, Bunas, and a few Manipuris.

12. There are a few families of Manipuri people settled at Lalkuti, north of the old Portuguese settlement of Tezganj on the Mymensingh road. The Collector in 1871 reported (see Dr. Hunter's account, page 41) that there were two classes of Manipuri people in the district. The first class consisted of 11 political refugees, who had been removed from the frontier by orders of Government to prevent their fomenting disturbances and making raids in Manipur. These people settled at Tezgao—a short distance—north of Dacca city. They were all supported by Government. The other divisions of Manipuris were voluntary settlers, and in 1871 numbered about 25 souls. They came to the district about 40 years ago owing to disturbances in their own country.

13. About a hundred persons were imported from Hill Tippera more than 20 years ago by Raja Kali Narain Rai, father of Raja Rajendra Narain Rai, Bahadur of Jaydebpur, for the purpose of clearing the Bhowal jungles. Dr. Hunter asserts that the Kochhs and Bansis came to Dacca originally from Kuch Bihar some six or seven generations ago. These aboriginal tribes are supposed to be the last remnant in this part of the country of the population of the ancient kingdom of Kamrup, which extended down to the Buriganga. They are probably sprung from the same origin as the Kochh and Rajbansi tribes in Rangpur and Assam, and are a poor ignorant race, knowing nothing of their own history and having no traditions regarding their ancestors.

14. The Bunas mostly came from Burdwan, Birbhum, and the hilly tracts about Bhagalpur. All these hill tribes are permanent settlers. They mostly live in Bhowal, Kashimpur, and Talipabad *parganas*.

15. In addition to the above classes, there are a few colonies of emigrants from other parts of India. The street coolies are natives of the North-Western districts of Bengal, and have been settled here for more than a century and a half. There are also natives of the North-Western Provinces or up-country men extensively employed as policemen, *barkandazes*, and peons, in the service of Government and also of native zamindars and other private individuals, who have their homes mostly up-country.

16. The Portuguese were the first European people who visited this part of India (see Dr. Hunter's account, page 44). In 1517 John de Silveyra arrived with four vessels from the Maldives, with the intention of establishing a factory at Dacca. In 1621 a body of Portuguese mercenaries accompanied Nawab Ibrahim Khan as gunners of his fleet, when he was pursued by the Emperor Shah Jehan to Rajmahal, and about 1663 a considerable number of them deserted from the service of the Raja of Aracan at the time he was attacked by Shaistha Khan, and received from that General a grant of land in Dacca where they settled The present Portuguese or *Feringis* as they are termed, are the descendants of these men, who are said to have been settled in Feringibazar near Munshiganj; at the present day they are settled in various parts of the district. From constant intermarriages with women of the country, they have now become similar in appearance to the natives, and have adopted entirely native habits.

17. The English appear to have settled in Dacca about the year 1660. Tavernier alludes to the English Factory, and mentions the name of its Chief in 1666, about which time Indian muslins were first introduced into England. In 1678 the Company's Agents presented Sultan Muhammad Azim with an offering of upwards of £2,000, in exchange for which they received his order for free trade without payment of duties. In 1686 the factory was confiscated by Shaistha Khan, and three years later the whole of the property of the Company in Bengal was seized by order of the Emperor Aurungzebe, and the English in Dacca were placed in irons. Prior to 1760, however, the number of Company's servants attached to the Dacca Factory did not exceed five in number. In 1778 there were 37 English residents in the district and in 1838, 47. In 1867 the Magistrate reported the number of European, East Indian, and Armenian residents—official and non-official—as 69, but this must have been only for the Dacca town. In 1872 the number of Europeans in the district was returned at 209, and Americans at 2. In 1881 the number of Europeans was 187 and American 1. In the last Census the Europeans numbered 223.

18. The Armenian community at one time formed a large and flourishing part of the population, but in 1871 they were reduced to less than 100. The Census of 1872 disclosed a total Armenian population in the district of 113. In 1881 the population was 48 only, and the last Census has returned their number at 34.

19. There are very few Greeks in Dacca now, although they once formed an important body. According to the Census of 1872, the European Greeks numbered only 13 in the district. In 1881 their number was 8, and in this Census, 2.

20. *Area.*—The district contained an area of 2,902 square miles as revised by the Surveyor-General in 1871. The area, given in the Census Report of 1872 is 2,897 square miles. The Collector explained that the jurisdiction of the district in the Revenue, Magisterial, and Civil Departments was the same, and that the slight discrepancy of five miles between the Census area and the Surveyor-General's, scarcely required explanation (see Dr. Hunter's account page 34). The area of the district according to the Census of 1881 is 2,797 square miles. The difference is owing to a change of jurisdiction in 1874 under Government orders No. 109, dated the 27th August 1874. After 1881 no marked changes of jurisdiction has occurred.

21. *Boundaries.*—The district is bounded on the east, south, and west, and for about one half on the north, by rivers; on the east it is separated from Tippera by the river Meghna; on the south, by the Padma river, and lower down the Kirtinasa lies between Dacca and the districts of Faridpur and Backergunge; on the west it is separated from the

Pabna district by the river Jamuna; on the north it is bounded by the district of Mymensingh.

22. *Physical features.*—Dacca is essentially a water district. By far the larger part of the district lies below the level of the rivers during the rainy season. Surrounded on three sides by enormous rivers, it is also intersected by other large rivers, and when, from the melting of the snow and the rainfall, these rise to their full height in July and August, the greater part of the district is submerged

23. The presence of these enormous rivers and innumerable smaller streams and *khals*, together with the general low level of the country, form the two most marked physical features of this district. Unless these features are thoroughly realized, very many of the peculiarities of the Dacca district will not be understood. They determine the method of cultivation and the whole system of communication. Even in the dry season, when the rivers fall and the country is drained, the big rivers remain to obstruct communication on foot or horseback, and the smaller streams, while frequently dry at some points, so as to prevent their use for boat traffic, have reaches of deep water which cannot be forded, such as the tract of country between the Dhaleswari and the Ganges, excepting only some high land in the Bikrampur *pargana* in the neighbourhood of the head-quarters of the Munshiganj subdivision, which seems to have been, to a great extent, artificially formed. North of the Dhaleswari again, as far eastwards as the Bunsi river the country is similar, and so it is also between the Lakhia and the Meghna, excepting only a small part in the north-east corner of the district, and some small extent of high lands near the old town of Sonargong in the Narayanganj *thana*.

24. The country to the north of Dacca city and between the Lakhia and the Bunsi rivers, and in the north-east corner of the district between the Lakhia and the old Brahmaputra rivers, presents different features; whereas, the rest of the district is a wholly alluvial level plain now undergoing a process of elevation by the yearly deposits of silt brought down by the great rivers; in the part now under description, the level of the land is high. A very little way below the surface, and at some places cropping up to the surface, and at others exposed in high banks, where the rivers have cut deep channels as in the upper reaches of the Lakhia river, a layer of stiff red clay occurs. This layer is of considerable depth, and offers very great resistance to the erosive action of the rivers, forming steep banks capable of turning back a powerful river like the Dhaleswari, as it does at Sabhar. Hillocks occur throughout this tract, but in the northern part these hillocks, or as they are called *tilahs*, are more frequent. Here in the north the country is very broken and rugged, and though considerable progress has been made in bringing it into cultivation in the last ten years, a large part of it still remains unproductive waste covered with jungle. This country is well wooded and contains some extensive forests of *gajal* trees. Interspersed throughout the high land, extensive alluvial plains occur, and everywhere there are numerous large *bils* and *jhils*. Where the *tilahs* or hillocks are more crowded together as in the north, frequent deep dips called *baids* are found, which, in many instances, are full of water throughout the year and are impassable even to elephants, necessitating lengthy *detours* to avoid them. In other parts of this tract are large open plains which are not subject to floods, but, unlike most of the district, are dependent exclusively upon the rains for their cultivation. The scenery in this tract of country to the north of the district is necessarily very wild, and on the banks of the Bunsi and upper reaches of the Lakhia, which are high and well wooded, it is very beautiful. In the other parts of the district it is impossible not to be impressed by the vast rivers and the wide expanses of inland water topped with grass or rice, which are striking features in the rains. Along the smaller streams and *khals* on the high banks of which the houses are mostly built, the characteristic Bengali homesteads, with their curved roof, almost buried in village jungle, and the great variety of graceful trees, afford many picturesque effects.

25. In many parts of the district the houses are built on artificially raised mounds, which, in the rainy season, stand up as tiny islands in a sea. In a year of unusually high floods, such as occurred recently in 1886, the houses were in many instances flooded, and great discomfort and much loss took place. An important feature which should not be omitted, since it is very characteristic of this district, is the continual process of formation of *chars* which is going on. Land is continually being cut away in one place, and thrown up in another. It is natural that with the large rivers in and round this district, very big *chars* should be formed. Their cultivation is often very precarious, but also in many cases they yield magnificent crops when the conditions happen to be favourable. Every variety of *char* is to be seen in this district, from the sandy *char* just formed of low level to the rich and high *char* lands of many years' formation. They form an important administrative as well as physicial feature of the district, since they are the scenes of many desperate fights between rival landowners for their possession.

26. *Changes in the course of rivers.*—Enormous changes have taken place in the course of the rivers within historical times, and even of late years great changes have taken place, and are still going on.

27. These changes are for the most part gradual, but now and again as it alters its bed, a big river will come into contact with another river, which will perhaps absorb nearly all its stream, leaving the old bed below the junction almost dry.

28. Such a case evidently occurred when the old Brahmaputra channel, which passes by Manahardi outpost (sometimes now called the Lakhia river), joined the true Lakhia at Lakpur near Ekdulla, when it left the lower reaches of this branch of the old Brahmaputra almost

dry. Many of the rivers of this district have been affected by such changes outside the district. Thus the old Brahmaputra, which skirts the north-east of the district, has been reduced to a comparatively small stream, but in Dr. Taylor's "Topography of Dacca" published in 1840, it is described as two miles broad.

29. The most important recent change in the district is that which is going on in the Dhaleswari. An important opening of this river was not so very long ago by the Gajghatta *khal*, which even now brings much water into it in the rains. Formerly the principal opening seems to have been still further south at Jafferganj, where the waters of the Ganges used to come in by the Kantabati, now quite silted up. Then, as the Brahmaputra was diverted into the Jamuna, the Ganges point was washed away, the junction of the Ganges and the Jamuna being effected lower down. The Jamuna now feeds the Dhaleswari. For a long time the principal mouth of the Dhaleswari has been at Selimabad in the Mymensingh district. This brought in water past the outpost and important jute mart of Gheor. But quite recently the main opening has been diverted to a place some miles further north near Porabari in Mymensingh, and the main flow of the water comes by another channel shown in the survey map as Manikhali, which has enormously increased in breadth. Great changes have taken place in the configuration of the land near the junction of this inlet and the Dhaleswari, the latter river having been diverted to the west of several villages which it recently passed in the east.

30. Simultaneously with the silting up of the Selimabad mouth, there has been going on a silting up of the mouth of the Buriganga. From a survey recently made, it appears that the island which divides the Buriganga and the Dhaleswari has crept up northwards some miles since the Government Revenue Survey in 1857-60, and the Buriganga mouth has become much smaller. The reduction in the flow of water in the Buriganga channel has had the effect of permitting the formation of several *chars* in this channel, and one has formed in front of the town of Dacca, threatening to cut off the town from communication with Narayanganj for steamers of much draft.

31. It remains to be seen whether the new opening from the Jamuna will materially affect these changes and bring more water into the Buriganga.

32. The Ichamutty *khal* which was at one time an important stream, has become much reduced by these changes, as it draws its water from the Dhaleswari at Gheor, which, as I have stated, has also diminished.

33. The diversion of the Brahmaputra from its old channel through Mymensingh district, and skirting the north-east of the Dacca district, has already been mentioned, and is a change within the former district. It has, however, materially affected this district, for these waters now coming down the Jamuna have swelled the volume of this river and cut away much of the western boundary of the district at Jaffarganj. They also join upon the Goalundo point where the Ganges meets the Jamuna with constantly increasing force, as the old channels have become more completely closed. This point has been washed away, and the terminus of the Eastern Bengal State Railway, after many changes, has had to be recently removed to Daulatdea.

34. The Ganges or Padma, or Kirtinasa, as it is termed in the lower reaches, which border this district, has changed considerably and is always changing. It has cut away much land of this district near the old Maluchi Factory in Jaffarganj *thana*, and the factory has been washed away, and again near Bhagyakul in the Srinagar *thana*, there has been much cutting, and many other changes of less importance have occurred. No very decided cutting in any one direction has been observable of late years.

35. The Meghna does not change its course so much as the other large rivers of this district, but the tendency to bring all its waters into the Nawada river has become more marked, and the Meghna proper and the network of channels which lie between the Meghna and the Nawada, have diminished in size and importance, while the Nawada is larger than formerly.

36. The Mendikhali which connects the Nawada at Bhairab Bazar with the old Brahmaputra channel near Naugolbund, has silted up to a great extent within recent years.

37. *Jurisdiction.*—At the time of the permanent settlement in 1793, the Dacca Collectorate consisted of Dacca, Backergunge, and Faridpur. The latter two were subsequently formed into distinct districts in 1817 and 1811, respectively. The present subdivision of Manikganj and a portion of Nawabganj were annexed to Dacca from Faridpur about 1856. The jurisdiction of *thanas* Attia and Moolfatganj were transferred from Dacca to Mymensingh and Backergunge in 1866 and 1871, respectively (see Government notifications published in the *Calcutta Gazette* of the 15th February 1866, and 17th June 1871). Some changes took place in 1874 under Government orders No. 109, dated 27th August 1874, after which no appreciable change has occurred. The district does not, properly speaking, belong either to the division of the country called *Rarh* which, as at present recognized, commences from the western side of the Ganges, nor to *Barendra Bhumi*, which principally comprises the districts of Rajshahi, Pabna, and Bogra. Dacca in fact belongs to the ancient division of the country known as *Banga*. The Brahmans of this part of the country intermarry with Brahmans in other parts of Bengal, but there has been a difference among the Kayasthas of this part and those inhabiting Central and Western Bengal, though they all acknowledge the Kulinism introduced by Ballal Sen, and though they are the descendants of the same five ancestors who were brought by Adisur with the five Brahmins from Kanouj. This difference arose, perhaps, from the fact that communication was very difficult in those days, and the people of Central and Western Bengal looked upon the Padma and Meghna rivers with a superstitious awe.

Head II.—Movement of the Population.

38. The following statement shows the population of different *thanas* at the last two Census of 1872 and 1881, and at this Census, and the percentage of increase or decrease.

Statement showing the increase or decrease of the population in each thana.

Subdivision and Thana.	Total Population of both sexes.			Males.			Females.			Variation, Increase (+) Decrease (−).					
										Both sexes.		Males.		Females.	
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	In comparison with—1872.	In comparison with—1881.	In comparison with—1872.	In comparison with—1881.	In comparison with—1872.	In comparison with—1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Sadar. — Sadar, including Keranigunj and Lalbagh.	210,806	244,498	270,167	106,109	122,395	137,970	104,697	122,053	132,197	+ 59,361	+ 25,719	+ 31,861	+ 15,575	+ 27,500	+ 10,144
Sadar. — Kapasia ...	106,235	119,515	142,508	55,433	62,234	74,381	50,802	57,281	68,217	+ 36,303	+ 23,083	+ 18,948	+ 12,147	+ 17,475	+ 10,992
Sadar. — Sabhar ...	167,709	174,831	207,474	80,861	83,092	100,096	86,845	91,739	107,378	+ 39,765	+ 32,643	+ 19,235	+ 17,004	+ 20,533	+ 15,639
Sadar. — Nawabganj ...	136,910	150,235	176,097	64,702	75,507	81,350	72,118	84,728	80,347	+ 39,787	+ 10,462	+ 16,558	+ 5,843	+ 17,399	+ 4,619
Narayanganj — Narayanganj ..	109,533	103,740	138,205	57,099	54,781	75,950	52,434	49,179	62,255	+ 28,672	+ 34,465	+ 18,851	+ 21,169	+ 9,821	+ 13,076
Narayanganj — Rupganj .	120,770	104,159	107,052	60,909	52,054	60,172	60,161	51,605	96,880	+ 76,282	+ 32,893	+ 39,563	+ 17,518	+ 30,719	+ 15,275
Narayanganj — Balpura ...	155,110	204,738	239,459	78,805	103,549	123,443	76,505	99,189	115,916	+ 84,140	+ 36,521	+ 44,738	+ 19,794	+ 39,411	+ 16,727
Manikganj — Manikganj ...	154,173	184,196	200,038	76,072	89,335	98,004	78,100	94,861	101,944	+ 45,865	+ 15,842	+ 22,022	+ 8,750	+ 23,844	+ 7,083
Manikganj — Harirampur .	77,721	100,008	100,308	37,682	48,676	49,390	40,039	51,332	50,918	+ 22,587	+ 293	+ 11,708	+ 714	+ 10,879	− 415
Manikganj — Sealoo Alreha or Jaffarganj.	154,133	143,912	148,733	74,849	70,839	73,207	79,304	72,613	75,526	− 5,400	+ 5,751	− 1,642	+ 2,808	+ 3,758	+ 2,993
Munshiganj — Munshiganj ...	211,450	248,463	292,847	100,830	117,103	142,756	110,620	126,270	150,291	+ 81,397	+ 43,384	+ 41,726	+ 25,363	+ 39,671	+ 24 021
Munshiganj — Srinagar ...	248,424	275,984	313,358	112,841	124,248	144,074	135,593	151,736	169,184	+ 64,934	+ 37,274	+ 31,233	+ 19,826	+ 33,591	+ 17,448
Total ...	1,852,393	2,116,350	2,420,656	905,775	1,033,863	1,200,583	997,218	1,082,487	1,220,073	+567,663	+304,306	+ 294,808	+ 166,720	+ 272,855	+ 137,586

Note No. 1.—The revised figures for 1872 not being reliable, the uncorrected figures shown in the Census Report of 1872 have been adopted in this statement.
Note No. 2.—The figures of 1881 have been taken, because corrected figures of sex details according to *thanas* are not available, the difference between the total shown in the report for 1881 and the corrected total of that year shown in the report for 1891 is only 3,345 for the district.

The population would have been somewhat larger, but for the great bathing ceremony termed "Ardhodoy Joga" in the Ganges. The district increase is 14·37 per cent. since the Census of 1881, or an increase of 304,306, the present district population being 2,420,656, against 2,116,350 in 1881.

39. Dacca town shows an increase of 4·10 per cent., the town population being 82,321 against 79,076 of 1881. The population would have been somewhat larger, but that the school boys were mostly absent on account of holidays, while in 1881 all were present.

40. Narayanganj town shows a large increase of 41·62 per cent. This would have been larger still had the Census been taken in the busy season when the jute presses are at full work

41. The largest increase has been in Narayanganj *thana* and then in Munshiganj *thana*. The Subdivisional Officer of Narayanganj reports that all over the subdivision the population has considerably increased since the Census of 1872, owing to the fact that during the last 20 years the tenants have had a succession of plentiful years, partly caused by the extension of the jute crop, and partly by favourable weather. The increase is not, he thinks, due to immigration in any material degree. Further, he is of opinion that the recent Census may have been more efficient, and included many persons in remote and jungly tracts who escaped the Census of 1872. But without even supposing this, the country with its considerable area of waste and jungly lands, had room for natural extension of cultivation, and the great development of the jute trade has facilitated this increase.

42. The Subdivisional Officer of Munshiganj reports that the cause of increase in his subdivision is, that there is no malaria in that part of the country, and the annual floods flush the country clean, so he thinks the general health of the people being good the population has been increasing. This, however, would not sufficiently explain the increase, for this subdivision is very subject to cholera. It is the home of a very prolific class, the *bhadrolok*, who fill the clerkships and supply educated officers for Government and private appointments. These people are not directly dependent on the soil, but draw their maintenance from a very wide area.

43. Kapasia, Sabhar, and Rupganj show the next largest increase. This is due to reclamation of jungle and increase of cultivation; there is still room for extension in these *thanas*.

44. The Manikganj subdivision and Nawabganj *thana* show the smallest increase. That part of the Manikganj subdivision which lies south and west of the Dhaleswari seems to be deteriorating, and much land is out of cultivation or grows very poor crops. Harirampur *thana*, where there is an actual decrease of population, has lost much land by diluviation. The Nawabganj *thana* has also lost some lands.

45. The foregoing statement will show that in this district the females are in excess of the males. This excess is most marked in the Munshiganj subdivision, and is

explained by the fact noticed above that this famous Bikrampur *pargana* sends out so many men to serve in other parts of India. The excess of males in the towns of Narayanganj and Dacca is only what would be expected; but the excess of males in Kapasia and in a less degree in Rupganj is not so easily explained.

46. *Growth of Towns.*—No new towns have grown up since 1872. The country in its more populous tracts is unsuited to the growth of towns owing to its low level, and the necessity of raising the sites of houses and the absence of any important manufacturing industries, renders it unnecessary to create towns.

47. The large increase of the jute trade and its concentration at Narayanganj has led to a considerable extension of this town.

48. The only distinction between urban and rural population here, is that the former comprises chiefly the mercantile classes, such as weavers, shell-cutters, &c., and the latter chiefly employed in agriculture and service.

49. *Emigration.*—There is in fact no emigration from the district, properly so called. Many Hindus, however, resort to Benares, Brindaban, or some other sacred shrine, to die there. Mussalmans also go in large numbers to Mecca on pilgrimages.

50. On account of the general fertility of the soil, and the flourishing condition of the trade, and the great demand for labour in the district, very few persons leave the district in order to settle elsewhere. The agricultural classes do not migrate, and the labourers of the district have no need to go to any other district as coolies.

51. The district sends boatmen, both Hindus and Muhammadans, up every river in Bengal, Bihar, and Assam; also a number of Muhammadans go out as *khalasis* in steamers and as *khansamas*. The professional classes, such as goldsmiths, blacksmiths, and carpenters also to some extent go in search of employment elsewhere. Educated men of the upper class, *bhadrolak*, go to almost every part of India in search of employment, and there are several thousands of people engaged in Government and private services, whose houses are in this district.

52. *Immigration.*—Men from Bihar and Chota Nagpur come here to find work at the railways and mills, but of these, few settle here permanently. Gangs of coolies from Bihar Birbhum, Hazaribagh and other places come here at the beginning of the winter and do earthwork, and return to their respective homes at the end of the season. The Biharis and people from North-Western Provinces come also as *palki* bearers, street coolies, and domestic servants, but of these, few settle here permanently; a small number also come for the purpose of trade.

53. The jungle and sparsely-inhabited tracts have been partly peopled by hill men, and by men coming from Mymensingh and other neighbouring districts.

54. The population of the large *diara* tracts of the Ganges, Meghna, and Jamuna rivers necessarily move about as the *chars* change. A large immigrant male populaiton is shown within Dacca and Narayanganj Municipalities, the two principal trading centres in the district.

55. *Mining Centres.*—There are no mining centres in this district. Formerly, before iron was imported, the red ferruginous clay of the Madhupur jungle tract was burned and iron smelted from it, but this has long since been given up, and will probably never again be attempted. At the present time, nothing but imported iron is used. In parts of the Madhupur jungle, a black substance, very much resembling iron slag, is found in large quantities. This is being utilized by the Dacca Municipality in metalling the town roads. This substance has never been properly reported on by a qualified geologist.

Head III.—Varying Density of the Population.

56. I submit the enclosed statement showing the density of population in different *thanas*.

General statement showing the area and population of each thana.

Subdivisions and Thanas.		Area in square miles.			Number of towns and villages.			Number of houses.			Total population.			Number of persons per square mile.		
		1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Sadar ...	Sadar, including Keraniganj and Lalbagh	319	316	316	517	558	810	37,835	37,185	49,370	210,806	244,448	270,167	661	774	855
	Kapasia	411	420	420	507	504	521	16,320	17,444	24,214	106,235	119,515	142,598	258	285	339
	Sabhar	388	370	370	576	679	853	30,419	30,625	37,372	167,709	174,831	207,474	432	473	561
	Nawabganj	148	160	160	275	341	344	22,376	23,258	33,734	136,910	160,235	170,697	925	1,001	1,067
Narayanganj.	Narayanganj	117	116	116	491	636	715	17,860	17,742	22,143	109,533	103,760	138,205	936	894	1,191
	Rupganj	242	227	227	517	788	824	19,653	13,504	33,202	120,770	164,159	197,052	234	723	868
	Rajpura	301	298	298	419	640	633	21,074	26,858	42,037	155,110	202,738	239,259	515	680	803
Manikganj.	Manikganj	230	208	208	378	552	528	26,016	35,655	37,013	154,172	184,196	200,638	670	886	962
	Harirampur	92	109	109	213	365	319	12,783	22,487	20,997	77,721	100,002	100,308	845	917	920
	Saaloo Aircha or Jaffarganj	203	172	172	473	554	554	26,703	29,323	29,902	154,153	143,012	148,753	759	831	865
Munshiganj.	Munshiganj	230	198	198	330	424	456	27,074	26,143	51,525	211,450	243,463	292,847	919	1,230	1,479
	Srinagar	216	203	203	320	401	295	32,470	32,471	38,028	248,424	275,984	313,258	1,150	1,360	1,543
Total ...		2,897	2,797	2,797	5,016	6,422	6,813	290,593	308,695	439,736	1,852,993	2,116,350	2,420,656	640	757	865

Note No. 1.—The revised figures for 1872 not being reliable, the uncorrected figures shown in the Census Report of 1872 have been adopted in this statement.

Note No. 2.—The figures of 1881 have been taken, because corrected figures of sex details according to *thanas* are not available; the difference between the total shown in the report for 1881 and the corrected total of that year shown in the report for 1891 is only 3,345 for the district.

57. It will be observed that the population is most dense in *thanas* Srinagar and Munshiganj. The chief explanation of this is to be found in the history of this country. Bikrampur *pargana*, which forms the jurisdiction of these *thanas*, is considered, historically as well as traditionally, to be the purest place for Brahmans, Baidyas, and Kayasthas to live in, being the old seat of Ballal Sen who, as King of Bengal, created the different orders of Kulinism, and also the temporary residence of the great Vikramaditya of Ujin, from whom the place takes its name. The Brahmans, Baidyas, and Kayasthas of Bikrampur would not for any consideration leave their homes and settle in such places as Bhowal or Talipabad *parganas*.

58. Bikrampur is thus the great home of the *bhadrolok*, and of this class by far the greater number are Hindus, the Muhammadan population being chiefly cultivators on the *diara* and *char* lands. This Hindu population being unable to engage in cultivation or in the ordinary manual occupations, has readily turned to education, and sends out great numbers of men who, as clerks in Government or private service, earn their livelihood.

59. The population is next most dense in *thana* Narayanganj. This is due to its convenient position and open and fertile country. The old capital of Sonargong was in this *thana*, and its importance of recent years has been revived by the growing trade of the port of Narayanganj.

60. The most thinly-peopled *thana* is Kapasia and then Sabhar and Raipura. These thanas consist largely of jungles and broken country. The Madhupur jungle covers a part of the two former *thanas*. This, and part of the Raipura *thana*, differ essentially from the rest of the district in physical characteristics, and offers great opposition to the extension of cultivation.

Head IV.—Religion.

61. The subjoined statement shows changes in the distribution of people according to religion since 1872.

Statement showing the distribution of the population in each thana according to religion.

Subdivisions and Thanas.	Total Population.			Hindus.			Muhammadans.			Christians.			Others.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Sadar ... Sadar, including Keraniganj and Laibagh.	210,806	244,448	270,167	105,814	119,286	129,446	104,011	124,517	139,639	608	587	763	373	58	319
Sadar ... Kapasia	106,235	119,515	142,598	42,267	43,067	47,118	63,224	75,654	94,135	674	794	979	70	...	366
Sadar ... Sabhar	167,709	174,831	207,474	84,269	81,622	97,539	83,305	87,163	109,888	24	46	46	21	...	1
Sadar ... Nawabganj	136,910	160,235	170,697	59,132	64,038	68,390	74,271	91,500	98,081	3,446	4,007	4,221	61	...	5
Narayanganj ... Narayanganj	109,533	103,760	138,205	36,594	37,202	47,520	72,850	66,481	90,516	18	39	138	71	38	23
Narayanganj ... Rupganj	120,770	164,159	197,052	43,892	49,030	55,483	74,321	111,925	137,068	2,538	3,204	3,590	19	...	11
Narayanganj ... Raipura	155,110	202,738	239,259	41,325	46,705	50,703	113,733	156,033	188,544	...	...	10	52	...	2
Manikganj ... Manikganj	154,172	184,196	200,038	62,108	68,178	70,511	91,893	115,830	129,525	4	...	2	167	88	...
Manikganj ... Harirampur	77,721	100,009	100,308	31,637	39,847	38,350	46,070	60,102	60,045	...	...	13	14	...	...
Munshiganj ... Sealoo Aircha or Jaffarganj	154,153	143,012	148,753	62,406	57,017	58,884	91,407	85,993	92,810	2	2	2	338	...	57
Munshiganj ... Munshiganj	211,450	243,463	292,847	90,655	95,285	109,658	120,779	148,149	183,125	14	29	34	2	...	30
Munshiganj ... Srinagar	248,424	275,984	313,208	133,690	148,805	163,957	114,177	127,180	148,623	516	1	678	41	...	...
Total ...	1,852,993	2,116,350	2,420,656	793,789	856,680	935,565	1,050,131	1,250,687	1,473,799	7,844	8,709	10,476	1,229	184	816

Note No. 1.—The revised figures for 1872 not being reliable, the uncorrected figures shown in the Census Report of 1872 have been adopted in this statement.
Note No. 2.—The figures of 1881 have been taken, because corrected figures of sex details according to *thanas* are not available; the difference between the total shown in the report for 1881 and the corrected total of that year shown in the report for 1891 is only 3,345 for the district.

62. Beyond the relatively greater increase of Muhammadans than Hindus, which has been noticed above, and which is very marked, there is not much change to notice.

63. The large colonies of Native Christians in Nawabganj and Rupganj hold their own and continue to increase. This increase is due to natural causes and not to conversion of Hindus or Muhammadans, which is almost unknown. It is noticeable, on the other hand, that these Christians show no tendency to revert to other religions.

64. As regards distribution, the Muhammadans are largely in excess of the Hindus in Rupganj, Raipura, and Manikganj. In Srinagar *thana* the Hindus outnumber the Muhammadans. In the Munshiganj *thana* Muhammadans predominate. The Ferajis, followers of Dadu Miah, are particularly strong on the *char* lands. These people are very ignorant and bigotted, and are a turbulent class, owing greatly to constant quarrels, which arise for the possession of the *char* lands.

Head V.—Infirmities.

65. The statistics regarding persons inflicted with infirmities are given in the statement below—

Infirmities.

Division.	District	POPULATION.									INSANES.									DEAF AND DUMB									BLIND.								
		Males			Females.			Total.			Males.			Females.			Total.			Males.			Females			Total			Males.			Females.			Total.		
		1872	1881	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872	1881	1891.	1872.	1881.	1891	1872.	1881	1891	1872.	1881.	1891	1872	1881	1891	1872	1881	1891	1872	1881	1891	1872	1881	1891	1872	1881	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Dacca	Dacca	9[illegible]775	1,033 863	1,200,583	947,218	1,082,487	1,220,073	1,852,993	2,116,350	2,420,656	769	881	966	250	696	577	1,019	1,481	1,533	528	1,040	436	235	786	281	763	1,826	717	1,129	1,223	876	556	1,091	638	1,685	2,314	1,514

Division.	District	LEPERS.									PERCENTAGES CALCULATED ON PRECEDING COLUMNS.																											
											INSANES.									DEAF AND DUMB.									BLIND.								
		Males.			Females.			Total.			Insanes male, on total male population of the district.			Insanes female, on total females on population of the district.			Insanes on total population of the district.			Deaf and Dumb males, on total male population of the district.			Deaf and Dumb females, on female population of the district.			Deaf and Dumb on total population of the district.			Blind males on male population of the district.			Blind females on total female population of the district.			Blind on total population of the district.		
		1872	1881	1891	1872	1881.	1891.	1872	1881.	1891.	1872	1881	1891.	1872	1881	1891.	1872	1881	1891.	1872.	1881	1891	1872	1881.	1891.	1872.	1881.	1891.	1872	1881.	1891.	1872	1881.	1891.	1872	1881	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Dacca ...	Dacca .	725	564	682	129	340	177	852	1,204	859	·084	·085	·072	·026	·053	·047	·054	·069	·063	·0583	·101	·030	·0248	·072	·023	·0412	·806	·029	·1246	118	·072	·0587	·1007	·052	·0909	·109	·062

Division.	District	LEPERS.																	
		Males.			Females.			Total.			Leper males, on total male population of the district.			Leper females, on total female population of the district			Lepers on total population of the district.		
		1872	1881	1891	1872	1881.	1891.	1872	1881.	1891.	1872	1881	1891	1872	1881	1891.	1872	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	39	40	41	42	43	44	45	46	47
Dacca ...	Dacca .	725	564	682	129	340	177	852	1,204	859	·0798	·083	·066	·013	·030	·014	·0460	·056	·035

NOTE—No. 1.—The revised figures for 1872 not being reliable, the uncorrected figures shown in the Census Report of 1872 have been adopted in this statement

NOTE—No 2.—The figures of 1881 have been taken, because corrected figures of sex details according to *thanas* are not available, the difference between the total shown in the report for 1881 and the corrected total of that year shown in the report for 1891 is only 3,345 for the district.

The Census Superintendent's instructions for filling up column 14 of the schedule were that, "if any person be blind of both eyes, or deaf and dumb, from birth, or insane or suffering from corrosive leprosy, enter the name of infirmity in this column." These instructions were fully explained and acted on by the enumerators. The names of such persons who were blind of one eye only, or who became deaf and dumb after birth, or who were suffering from white leprosy only, were not entered. Such persons only who were of unsound mind and were of violent disposition were enumerated as insane.

66. All sorts of skin diseases attended with sores are looked upon as leprosy, which is regarded as a divine visitation by the Hindus. Leprosy is mostly confined to low class Muhammadans and semi-Hinduized aboriginal classes, who eat unwholesome meat. The popular Hindu belief ascribes the eating of beef as the cause of leprosy. Some slight increase is shown in the number of insanes, but deaf and dumb show a marked falling off, probably due to the restriction that only those who have been deaf and dumb from birth are so shown. The blind also are fewer, probably owing to the exclusion of those blind in one eye only. Lepers are in excess of the Census of 1872, but less than 1881, probably owing to the exclusion of all forms of leprosy but corrosive leprosy.

Head VI—Education.

67. I submit the subjoined statement showing the number of English and Vernacular schools and of their pupils at the three Census periods.

Class of Schools	Number of schools			Pupils.			Learning English.			Learning other languages			Percentage of pupils to total population			Percentage of pupils learning English to total population.		
	1872	1881	1891	1872	1881.	1891.	1872	1881.	1891	1872	1881	1891	1872	1881	1891	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
High English	9	8	19	1,972	2,140	5 002	1,808	2 042	4,880	74	98	152						
Middle English	20	38	44	1,291	3,312	3 051	567	1 4 9	2,0 6	72	1,873	1,589						
Do. Vernacular	96	93	117	4,556	4 804	5,818	95	207	575	4,490	4,597	5,243				...		
Lower do																		
Primary Education	342	688	1,607	10,196	18,283	37 147	.	.	26	10,196	18 283	37,121						
Special or Technical training		4	8		504	1,085	.	.	214		993	871						
Private Institutions		78	3 372		625	27,351			58			27 293				.		...
Total ..	467	904	5,167	18,016	29,668	80,062	2 530	3,708	7,799	15,486	25,827	72,263	99	1 39	3 3	·13	·17	·32

The Inspector of Schools reports that intermediate yearly variations are due principally (specially in regard to primary schools) to different systems of classifications of schools, and to such extraordinary occurrences, as excessive floods, scarcity, and so forth.

68. In regard to the spread of education in different parts of the district, in relation to character and religion of population and predominant castes, it appears that the education imparted in our schools and colleges was first sought after with eagerness by the literate or *kalampesha* classes, consisting of the higher caste Brahmans, Baidyas, and Kayasthas, among the Hindus, and by a small number of families of respectable and high social position among the Muhammadans The number of pupils sent to our schools by the latter is very small as compared with those sent by the former. Gradually, however, the lower castes among the Hindus and other Muhammadans began to come in larger numbers to our schools, at first to those of the lower descriptions, and afterwards to English schools and colleges. At present the great majority of the pupils in the colleges and high English schools belong to the higher castes; while in middle class and primary schools the number of pupils belonging to the lower castes and to the cultivating classes among the Muhammadans largely predominates. The proportion of Muhammadans to Hindu pupils has been steadily rising since some years past, as the *kalampesha* or higher castes sections of the community resort to schools of higher descriptions. These schools exist in large numbers in Bikrampur in parts of the Mamkganj subdivision, and in the *pargana* of Sonargong and Maheswardi, within the Narayanganj subdivision. In other parts of the district the higher classes of schools are rare, as the example of the higher castes has a powerful effect in inducing the lower sections of the population to send their children to schools The number of pupils sent to schools from the aboriginal classes is so very small that any comment is hardly needed.

Head VII.—Languages.

69. The spoken language of the district is Bengali, except in the case of a very small number of Muhammadan families in the town of Dacca. Bengali is the only vernacular language therefore that is taught in our schools. The exceptions are some among the Muhammadan students of high English schools, where *maulvis* are employed, who take up Urdu or Persian as their second language for the Entrance examination, and the very young Muhammadan boys who learn parts of the Koran and the ritual of the Muhammadan religion in the Koran schools or *Maktabs*.

Head VIII.—Castes.*

70. The subjoined statement will show the principal castes of the district as censused in 1891.

Castes.	Males.	Females.	Total.	Castes.	Males.	Females.	Total.
Hindu Castes.							
1. Brahman ...	28,294	31,973	60,267				
2. Baidya ...	4,635	5,815	10,450	*Up-country Castes.*			
3. Kayastha ...	42,607	46,980	89,587				
4. Barui ...	9,813	9,655	18,968	1. Babhan ...	20	3	23
5. Teli ...	9,014	10,093	19,107	2. Gangota ...	12	...	12
6. Sadgop ...	327	321	648	3. Chhatti ...	736	143	879
7. Tanti ...	7,362	5,645	13,007	4. Rajput and Kshatriya.	3,021	2,601	5,622
8. Mali ...	1,236	1,251	2,487				
9. Napit ...	11,146	11,300	22,446	5. Bhar ...	313	140	453
10. Moyra ...	1,738	1,232	2,970	6. Agarwala ...	6	...	6
11. Kumhar ...	9,825	9,628	19,453	7. Kurmi ...	2,085	617	2,702
12. Kamar ...	6,824	7,698	14,522	8. Bhuiya ...	85	78	163
13. Gandha Banik or Bania.	2,511	3,107	5,618	9. Khandu ...	1,120	613	1,733
				10. Koiri ...	381	56	437
14. Kansari ...	12	1	13	11. Gareri ...	29	21	50
15. Sankhari ...	1,431	1,482	2,913	12. Gandharp ...	1	...	1
16. Tambuli ...	198	129	327	13. Kalwar ...	53	2	55
17. Patyal ...	575	689	1,264	14. Nunia ...	1,188	347	1,535
18. Bhat ...	12	9	21	15. Duria ...	6	...	6
19. Goala ...	15,181	14,985	30,166	16 Dosadh ...	399	107	506
20. Subarna Banik ...	1,892	2,160	4,052	17. Aguri ...	1	2	3
21. Sunri (Saha) ...	28,788	31,749	60,537	18. Bhumij ...	39	41	80
22. Kaibartta ...	25,677	27,012	52,689	19. Dom ...	155	103	258
23. Sutradhar ...	8,588	8,688	17,276	20. Gonrhi ...	57	2	59
24. Nat ...	384	376	760	21. Halwai ...	660	289	949
25. Patni ...	2,739	2,557	5,296				
26. Kapali ...	10,634	10,664	21,298				
27. Bakali ...	21	22	43				
28. Kacharu ...	330	365	695				
29 Baiti ...	241	240	481				
30 Kawali ...	456	66	522	*No Caste.*			
31. Karni ...	120	119	239				
32. Kahar or Bearer ...	2,919	1,138	4,057				
33. Jaliya	29,303	29,636	58,939	1. Bairagi ...	3,221	5,751	8,972
34. Malo	555	432	987				
35. Tiyar	1,893	1,396	3,289				
36. Bhuimali ...	6,664	6,599	13,263				
37. Chandal	112,774	117,645	230,419				
38. Jugi	9,106	9,266	18,372				
39. Bagdi	743	642	1,385				
40. Hari	176	158	334	*Mussalman Castes*			
41. Bauri	159	95	254				
42. Chamar and Muchi	26,918	28,521	55,439	1. Sayyed ...	10,722	10,953	21,675
43. Pasi ...	116	45	161	2. Mughul ...	235	206	441
				3. Shaikh ...	709,018	712,076	1,421,094
Aboriginal Castes.				4. Pathan ...	5,195	6,648	11,843
				5. Mullah ...	110	88	198
1. Bunas or Banuas	680	764	1,444	6. Khaukar ...	50	52	102
2. Dhangar ...	1	...	1	7. Patua ...	19	25	44
3. Dhanuk ...	68	1	69	8. Beldar ...	93	80	173
4. Munda ...	47	21	68	9. Hajjam ...	106	133	239
5. Tippera ...	213	217	430	10. Jolaha ...	4,792	4,944	9,736
6. Kochh ...	5,478	5,096	10,574	11. Mahfarash ...	203	230	433
7. Rajbansi ...	555	446	1,001	12. Dai ...	991	932	1,923
8. Kewat ...	110	40	150	13. Badyakar ...	182	187	369
9. Kichak ...	40	32	72	14. Nagarchi ...	87	96	183
10. Bind ...	593	39	632	15. Nikari ...	57	53	110

71. *Brahmans.*—They form the highest caste in the social scale, and are now largely employed as ministerial officers, clerks, &c., in our courts. Some of them hold high judicial or

* *Vide* letter No. $\frac{2717}{XXIV}$, dated 23rd December 1892, from T. L. Jenkins, Esq., Collector of Dacca.

executive functions under the Government. As a rule, they never follow, owing to social restrictons, either agricultural or any other profession requiring manual labour. Adoption of any menial or degraded profession for livelihood means loss of caste for them. They therefore mostly take to the learned profession, and perform for other castes all religious rites to which they alone are entitled to the exclusion of others.

As it is not the province of this report to trace the history of the entire Brahmanic population in Bengal in the social and ethnological aspects, I shall, so far as practicable, confine my remarks strictly to those that are found in this division. The origin of the Brahmanic population in Bengal, how they at first came to dwell there, how they came to be subsequently divided and subdivided, and the traditional history connected with the system, are fully discussed in Dr. Wise's history of Dacca, and Mr Risley's ethnological collection. Of the main five sub-castes, viz., (1) Rarhi, (2) Barendra, (3) Vaidik, (4) Saptasati, and (5) Madhyasreni, into which the entire Brahmanic population of Bengal came to be subdivided, most of those that now dwell in this division belong to sub-castes (2), (3), and (4). The rest, who belong to the other sub-castes, form a very insignificant minority, and most of these again are not permanent inhabitants of the district.

From the statistics collected, it is not possible to estimate the numerical strength of each of the foregoing sub-castes. Sub-caste (1) is classified into three main groups, viz., (*i*) Kulins, (*ii*) Sudhasrotriyas and (*iii*) Kashtasrotriyas, of which by far the largest number belongs to the last group. The Kulins are addicted to both endogamy and polygamy, but with the advancement of English education, and certain social reforms undertaken by some of its educated members, both endogamy and polygamy have fallen into disrepute, and are gradually dying out. It may be here conveniently noted that one Rash Behary Mukherjee, himself a high Kulin, has largely contributed to this happy result. The last two groups mentioned above are generally neither endogamous nor polygamous. Although polygamists to a certain extent exist among them, the instances are so rare as to require no notice.

72. *Vaidik.*—The origin and history of this class in Bengal have been amply discussed by Dr. Wise and Mr. Risley in their ethnological researches. Their social status and customs in this district remain to the present day very much the same as they were described by the gentlemen named above. Neither endogamy nor polygamy exists among them. Their numerical strength in this district cannot be determined, but it can be safely asserted that they are much less numerous than those belonging to the Barendra class.

73. *Saptasati.*—Although their number cannot be exactly determined, it is certain they are very numerous in this district. They occupy the lowest rank according to social precedence amongst the Brahmans, but they can still marry among the higher classes of the caste. In social precedence the Brahmans head the list. Their number was 51,632 in 1872, 60,542 in 1881, and 60,267 in 1891. The increase since 1881 is very small in comparison to the increase in the decennial period between 1872 and 1881. It may be attributed to three reasons, (1) that polygamy among this class of people is no longer encouraged as was the case some years before; (2) that the Census of 1872 was not as accurate as those of 1881 and 1891; and (3) that the *Ardhodoy Gangasnan* having taken place shortly before the Census, many persons did not return to their homes at the Census time.

The principal occupation of the Brahmans is priesthood, but this being not so lucrative as before in consequence of the spread of western civilization, many of them attend the English schools and colleges, and are employed in services like members of the other castes. The Brahmans are generally *talukdars* and *Brahmottar bhogis*, very few of them being *zamindars*. They have also occupancy rights in cultivated lands, which they let in *barga*. Brahmans do not plough the lands or do any menial work from fear of loss of caste.

74. The *Baidyas* stand next to the Brahmans in social precedence. No comparative statement can be shown of this caste, as the Census Report of 1881 does not give any figures, the number in the whole province being less than 100,000. The present Census shows them to be 10,450 in this district. In 1872 they were 8,420. There are a few *zamindars* in this class also. They are chiefly tenure-holders, although many earn their livelihood by service only. The chief profession of this caste was *Kabiraji* or medical treatment, but as this system is not much appreciated, the number of this class has been much reduced.

75. *Navasakhs.*—Next to the Kayasthas come the Navasakhs or the following nine castes:—(1) Barui, (2) Tanti, (3) Teli, (4) Mali, (5) Napit, (6) Sadgop, (7) Modak, (8) Kamar, (9) Kumhar; and the Banias from whom the Brahmans receive water, subdivided into—(1) Gandha Banik, (2) Kansya Banik or Kansaris, (3) Sankha Banik or Sankharis.

In fact, next to the Kayasthas, all other *jalacharania* castes, that is, whose water the pure Brahmans and Baidyas drink without losing caste, are ranked equal in society. They are respected more or less only in proportion to their wealth.

76. *Baruis* are the *pan*-growers. Many of them having been educated have entered into (1) Government service, (2) into employment under private *zamindars*, and (3) into practice as native physicians. Their number was 15,931 in 1872, 17,524 in 1881, and 18,968 in 1891. The females of the *Baruis* assist them in arranging *pan* for sale. Baruis are generally occupancy and non-occupancy *raiyats*, but with their gradual advance in importance some of them have become *talukdars*.

77. *Telis* were dealers in oil, but now their profession is dealing in miscellaneous goods. They come next to the Sunris in point of wealth. The rich *Telis* deal on a large or small scale in any article they think profitable, the poorest being the village *Mudis*. The number of Telis was 13,150 in 1872, 15,966 in 1881, and 19,107 in 1891. They are generally occupancy-*raiyats*, some being *talukdars* and a few *zamindars*.

78. *Goalas* or *Sadgops*.—The principal occupation of this caste is dealing in milk. Their number was 1,085 in 1872, 2,381, in 1881, and 1,587 in 1891. The decrease is probably owing to the *Goalas* being now recognized as Sudras. *Goalas* are generally occupancy *raiyats*. Very few of them are *talukdars*. The females of the *Goalas* help them in preparing curdled and thick or condensed milk (দধি এবং ক্ষীর).

79. *Tantis* or weavers were prosperous in this district during the Muhammadan era, when muslins of Dacca were used by the Mughals. With the decadence of the Mughal power, the trade in muslin has fallen off, and the Tantis follow other professions. Some of these in the town have entered Government service. Those who cannot afford to give education to their children follow their caste profession of weaving, but as European cloths are obtained at cheaper rate, the manufacture of country cloths has declined, and consequently the majority of the caste has become poor. Very few of them are *zamindars*, being generally occupancy *raiyats* and tenure-holders. Their number was 8,906 in 1872, 10,587 in 1881, and 13,007 in 1891. The females of the *Tantis* help them in arranging and twisting threads and also in weaving.

80. *Malakars* or *Malis* supply garlands, &c., of *sola* during such ceremonies as marriage, *annaprasan*, and the like. They are generally occupancy *raiyats* Their number was 2,757 in 1872, 6,492 in 1881, and 2,487 in 1891. The decrease is due to many having themselves censused as Kayasthas.

81. *Napits* or barbers follow their profession and do not require any special notice. Their number was 18,208 in 1872, 21,905 in 1881, and 22,446 in 1891.

82. *Mayara* or *Modak* are confectioners. They are generally occupancy-*raiyats*, very few being *talukdars*. Their number was 2,112 in 1872, 2,075 in 1881, and 2,970 in 1891.

83. *Kumhars* are potters. They manufacture and sell potteries and earthen idols and toys. They are generally occupancy-*raiyats*. Their number was 14,835 in 1872, 17,015 in 1881, and 19,453 in 1891.

84. *Kamars* are both gold and silversmiths. They are generally occupancy *raiyats*. Their number was 12,072 in 1872, 16,747 in 1881, and 14,522 in 1891. The decrease is probably due to some having censused themselves as Kayasthas.

85. *Gandha Baniks* are *Banias* or dealers in spices, drugs, &c. They also are generally occupancy-*raiyats* and very few *talukdars*. Their number was 6,634 in 1872, in 1881 *Banias* were numbered 14,971 (very probably this figure includes Subarna as well as *Gandha Baniks*), in 1891 their number is 5,618.

86. *Kansaris* prepare and sell brass, bronze, and copper utensils. They are also generally occupancy *raiyats*. They are very few in number.

87. *Sankharis* or shell-cutters, and *Patials* or mat-makers are very few in number. Very few of these are educated and enter Government and private services. The *Sankharis* of this town are for the most part well off. These castes are generally occupancy *raiyats*, but none of the castes described above cultivate the land with their own hands. They generally let out the lands in *barga*, or keep servants of lower castes or Mussalmans, who till the lands.

88. Among the lower castes *Subarna Baniks* head the list. Their number is very small. It was 4,696 in 1872 and 4,052 in 1891. Formerly, almost all the clerks in local Government offices were Subarna Baniks. At present also many of them hold employment in Government and mercantile offices. The rest are bankers or traders in miscellaneous and fancy articles. In the mufassal the Subarna Baniks are generally goldsmiths. They are mostly occupancy-*raiyats* and very few *zamindars* or *talukdars*. Subarna Baniks identify themselves as Vaisyas. The reason, as far as I have been able to ascertain, is that, like other low-caste Hindus, they want to take such a nomenclature as will enable them to mix with higher class Hindus hereafter, who will not take water from them.

89. *Sunris* are generally rich, being a trading class. Those who have amassed much wealth have purchased *zamindars*. The *Shahas* are now ashamed to be called *Suris*, as the word *suri* means liquor-dealer. Their number was 63,511 in 1872, 57,917 in 1881, and 60,537 in 1891.

90. *Kaibarttas* have two great divisions, Chasa and Jalia. The Chasa Kaibarttas are better in social position than the Jalias who catch and sell fish. Among the Jalia Kaibarttas, those who are wealthy enough to give up their fish trade have turned Chasa Kaibarttas. These men now identify themselves as Kaibarttas and the fishing division as Jhalo, Malo. Tiyar, &c. The Kaibarttas are generally occupancy *raiyats*. Some of them are also *zamindars* and *talukdars*. Their number was 32,317 in 1872, 40,422 in 1881, and 52,689 in 1891.

91. *Sutradhars* or *Chhutars* are carpenters. They are generally occupancy *raiyats*. Their number was 15,907 in 1872 and 17,276 in 1891. No figures can be given for 1881, as they are not found in the report for that year, probably the number in the whole province having been less than 100,000.

92. The number of *Nats* or musicians, *Patnis* or ferrymen is very few, and therefore not compared here.

93. The *Kapalis* are weavers. They are also a trading caste. The Kapalis in the Manikganj subdivision generally tap date trees and prepare and sell *gur*. These persons are generally occupancy, and non-occupancy-*raiyats*. The women help them in weaving gunny and preparing *gur*. Their number was 17,017 in 1872, 18,588 in 1881, and 21,298 in 1891.

94. *Bakalis* or traders in miscellaneous goods, *Kacharies* or preparers and sellers of lac-bracelets and *churies*, and *Baitis* or preparers and sellers of lime, are very few in number. As they are traders, they consider themselves to be better in social position than the Chandals

or Nama Sudras, who are generally cultivators and do manual labour. They are occupancy and non-occupancy-*raiyats*.

95. *Jalias* have three divisions:—The *Jhalo*, *Malo* and *Tiyar*. The number of the *Jhalos* (who are generally called *Jaliyas*) in 1872 was 32,269, in 1881, 39,274, and in 1891, 58,939. These men are generally occupancy and non-occupancy-*raiyats*.

96. *Bhuimalis* or sweepers and *Hari*, *Bagdi*, *Bauri* are settlers from Western Bengal and very few in number. Both the males and the females of the *Haris*, *Bagdis*, and *Bauris* work as coolies. These castes immigrated from Raniganj during the time when indigo plantation was carried on in this district.

97. *Chandals* are generally cultivators. They are occupancy or non-occupancy-*raiyats* and field labourers. Many of them are now working as carpenters and boatmen. Their number was 191,162 in 1872, 202,510 in 1881, and 230,419 in 1891. They wish to rise in the social scale, and hence style themselves *Nama Sudras*.

98. *Jugis* are weavers like the *Tantis*, but the high-caste Hindus will not take water from their hands. With the introduction of European merchandise, their trade has fallen off as they cannot compete with the European machinery. The females help them in preparing threads, &c. They are occupancy and non-occupancy *raiyats*. Their number in 1872 was 16,410, in 1881, 17,080, and in 1891, 18,372.

99. *Chamars and Muchis*.—The *Muchis* belong to this district, but the *Chamars* are up-country men. As they were dealt with together in the Census Report of 1872 and 1881, they are compared together. Their profession is one and the same. The number was 24,063 in 1872, 24,988 in 1881, and 55,439 in 1891. They are occupancy and non-occupancy *raiyats*. The females help them in tanning hides.

100. About up-country castes I have nothing particular to say. Their social precedence I think will be better discussed by the authorities of Bihar.

101. Among the aborigines, the *Kochh* and *Rajbansis* are found in large numbers in the northern part of this district. Hajo founded the Kochh kingdom in the 15th century. His grandson Biswa Singh became a Hindu with all his race. On this occasion the country was re-named Bihar and the people *Rajbansi*, so that none but the low and the mean of this race retained the name of Kochh. Now these Kochhs also claim to be *Rajbansis*. The number of the Kochhs was 10,928 in 1872, 13,498 in 1881, and 10,574 in 1891.

102. As regards the Muhammadan population and other religious sects, I have nothing more to add to what has been stated under Head I.

Head IX.—Occupation.

103. From the gross figures entered against each class of occupation-holders, it is quite impossible to eliminate and deduct separate figures representing the numbers of women and youths. This would require a fresh census. The figures therefore are given according to the Occupation table prepared by the Census Superintendent. The subjoined statement satisfies the requirements of Head IX of the Government Circular No. 6T.F., dated 3rd October 1891.

104. *Head A.—Agriculture.*

Of the Agricultural group, the land-owning section is comprised of the members of the higher castes, and occasionally of those of the lower castes, who are acquiring wealth and influence by service, trade, or manufacture.

The tilling section is almost wholly recruited from the Muhammadans and Chandals, Muchis, Kochhs, &c.

Total population under head Agriculture	1,431,043
Land occupants not cultivating, including *zamindars* and tenure-holders	39,206
Land occupants cultivating, including occupancy and non-occupancy *raiyats* ...	2,328
Agricultural labourers ...	30,606

The balance, 1,358,903, includes lessees of villages, tenants not cultivating, tenants and sharers cultivating. The cultivating tenants of all grades in this district are helped by their females in regard to minor and inferior details of agricultural work, such as storing, threshing, and husking, &c.

105. *Head B.—Professional.*

All professions pertaining to the cultivation or dissemination of religion or non-secular learning are generally the exclusive prerogative of the Brahmans, though occasionally the Baidyas, making themselves honoured by their devotion and sacrifice, sometimes adopt the priestly or ministerial occupation.

1. Priests, ministers, catechists, exorcists, mendicants, circumcisers, &c., &c., &c.	32,077
2. Educational officers ...	5,627
3. Literature	4,817
4. Law	5,729
5. Medicine	11,819
6. Engineering and surveying ...	1,234

Head B.—Professional—concluded.

Brahmans, Baidyas, and Kayasthas generally make up the largest number in educational service, literature, law, medicine, and engineering, though sometimes Baruis, Shahas, Telis, Tantis, &c., figure under these heads. Almanac-makers and sellers are largely taken from those whose occupation is astrology.

Pictorial art and sculpture are mainly the occupation of the Ganaks and Kumars.

Music, art, and dancing are generally the occupation of the Nats, and also of the Muchis to a certain extent.

7. Almanac-makers and sellers ... 29
8. Pictorial art and sculpture ... 498
9. Music, acting, and dancing ... 11,936

106. *Head C.—Commercial.*

These occupations are generally the caste occupations of the Shahas, Telis, and Banias.

1. Dealers in money and securities 18,143
2. General merchandise ... 18,354
3. Unspecified dealing, *i.e.*, shopkeepers, pedlars, hawkers, salesmen, shopkeepers' servants, &c., &c., &c. ... 12,629
4. Brokers 800
5. Contractors and farmers ... 2,254

107. *Head D.—Artisans.*

(1)—Workers in fabrics and dress stuffs.

(*a*) and (*b*) are hardly to be seen in this district, though in Dacca, Tantis, Sankharis, Jugis, and Muhammadan females sometimes manufacture the well-known Kashida stuff.

Tantis and Muhammadans generally manufacture all kinds of cotton stuff.

Jute, flax, and coir dealers and weavers are generally Kapalis, Muhammadans, &c.

Dressmakers are generally Muhammadans, though high class Hindus have now taken on a large scale to tailoring business conducted by means of machines.

(*a*) Shawl weavers and sellers, woollen cloth manufacturers, and dealers 558
(*b*) Silk carders and spinners, silk weavers and dealers 56
(*c*) Cotton dealers and cotton weavers, &c., &c. 53,928
(*d*) Jute, flax, and coir dealers and weavers 14,328
(*e*) Dressmakers, &c. ... 26,400

(2)—Workers in food and drink.

(*a*) Goalas.
(*b*) Goalas.
(*c*) Muhammadans. Some Hindus have also lately taken to meat-selling by killing goats before an earth image of *Kali*, which is evidently an attempt to compromise orthodoxy with their unfamiliar and untrodden mode of earning livelihood.
(*d*) Muhammadans.
(*e*) Jalias.
(*f*) Jahas and Nikaris who are Muhammadans.
(*g*) Shahas and Muhammadans largely.
(*h*) Chandals and Shikaries.
(*i*) Muhammaadns and Khottas.
(*j*) Muhammadans and Sudras.
(*k*) Muhammadans and Khottas.
(*l*) Muhammadans, Sudras, Telis, and Shahas.
(*m*) Kuris and Mayaras.
(*n*) Muhammadans.
(*o*) Muhammadans.
(*p*) Suris.
(*q*) Pashis.
(*r*) Suris.
(*s*) Muhammadans.
(*t*) Shahas, Muhammadans, and Kapalis.
(*u*) Shahas, Muhammadans, and Kapalis.
(*v*) Shahas and Telis.

(*a*) Milk and butter sellers ... 24,674
(*b*) Ghee-makers and sellers ... 212
(*c*) Butchers 215
(*d*) Fowl and egg sellers ... 162
(*e*) Fishermen 75,142
(*f*) Fish dealers 4,650
(*g*) Grain dealers 28,927
(*h*) Grain parchers 3,371
(*i*) Pulse and flour preparers and dealers 2,220
(*j*) Bakers 495
(*k*) Bran sellers 28
(*l*) Vegetable and fruit sellers ... 869
(*m*) Confectioners, &c. ... 1,250
(*n*) Soda water manufacturers ... 8
(*o*) *Sherbut* preparers and sellers 21
(*p*) Country spirit distillers and sellers 245
(*q*) Toddy drawers and sellers ... 665
(*r*) Foreign wine and spirit dealers 70
(*s*) Tea sellers 6
(*t*) Sugar manufacturers and sellers 1,307
(*u*) Molasses makers and sellers 3,641
(*v*) Salt sellers 1,948

Head D.—Artisans—concluded.

(*w*) Shahas, Telis, Bakalis, and Mudis.	(*w*) Grocer and general condiment dealers	12,628
(*x*) Baruis.	(*x*) Betel-leaf sellers ...	17,242
(*y*) Muhammadans, Shahas, Telis.	(*y*) Tobacco sellers	4,161
(*z*) Muhammadans and Suris.	(*z*) Opium sellers	37
(*a*1) Suris, Muhammadans.	(*a*1) *Bhang* and *ganja* sellers ...	291
	(3)—Workers in animal substances.	
(*a*) Muchis and Muhammadans.	(*a*) Tanners, curriers, and hide-sellers	2,511
(*b*) Muchis and Muhammadans.	(*b*) Shoe-makers, book-binders and sellers	4,428
(*c*) Muhammadans.	(*c*) Hide, horns and bone dealers	13,293
	(4)—Workers in vegetable substances.	
(*a*) Doms.	(*a*) Bamboo and rattan splitters, workers, and sellers	1,425
(*b*) Doms and Muchis.	(*b*) Basket weavers, &c. ...	1,728
(*c*) Paitals.	(*c*) Mat-makers and sellers ...	4,382
(*d*) Muhammadans and Muchis.	(*d*) *Chik*-makers	3
(*e*) Muhammadans.	(*e*) Leaf plate-makers ...	115
(*f*) Muhammadans.	(*f*) Leaf fan-makers ...	194
(*g*) Muhammadans.	(*g*) Brush and comb-makers and sellers	850
(*h*) Bhuimalis, Muhammadans, and Muchis.	(*h*) Broom-makers and sellers ...	370
(*i*) Banias.	(*i*) Pith and bark collectors and sellers	1,185
	(5)—Workers in mineral substances.	
(*a*) Goldsmiths (Kamars), Shahas, and Poddars.	(*a*) Gold and silver dealers ...	675
(*b*) Kamars and Shahas.	(*b*) Gold and silver assayers and workers	17,154
(*c*) Muhammadans.	(*c*) Goldsmiths' dust washers ...	561
(*d*) High class and low class Hindus.	(*d*) Electro-platers	33
(*e*) Kansharis.	(*e*) Brass, copper, and bell-metal dealers and workers	6,672
(*f*) Low Kayasthas and Sudras.	(*f*) Zinc, mercury, and lead dealers and workers	993
(*g*) Lohar-Kamars.	(*g*) Iron and steel dealers and workers	5,052

108. *Head E.—Pastoral Groups.*

(*a*) Muhammadans.	(*a*) Stock breeding and dealing ...	5,263
(*b*) Muhammadans.	(*b*) Elephant-catchers ...	5
(*c*) Muhammadans.	(*c*) Ass and mule breeders and dealers	77
(*d*) Muhammadans.	(*d*) Sheep and goat breeders and dealers	269
(*e*) Bhuimalis, Doms, and Muchis.	(*e*) Pig breeders and dealers ...	8

109. *Head F.—Hunting and Fishing Groups.*

1. These are Muhammadans and Bedias. There is a separate class of men whose caste is what is called Shikari.	1. Shikaris, falconers, and bird-catchers	33
2. These are Jalias.	2. Fishermen and fish curers ...	75,142

110. *Head G.—Serving Groups including village menials.*

1. Barbers	16,466
2. Washermen	9,098
3. Water-carriers	893
4 Cooks	2,702
5. Indoor servants ...	12,230
6. Grooms, coachmen ...	938
7. Door-keepers	726
8. Miscellaneous	24,308

Water-carriers are generally Goalas and Mussalmans.

Actors and mimics.

Buffoons	32

Astrologers.

Conjurors and fortune-tellers	...	135

Dancers and Singers, Devotees, Genealogists, and Bards.

Story and ballad reciters	...	102

Jugglers, snake-charmers, and animal exhibitors.

Exhibitors of trained animals	...	448

Head X.—Administrative.

111. As soon as instructions were received to correct Registers A and B, I obtained from Calcutta copies of the one-inch to the one-mile survey maps. These maps show the boundaries of the Boundary Commissioner's *mauzas*, and I had the serial numbers of the *mauzas* in the Boundary Commissioner's *thana* lists, which is also the serial number in Register A, posted in the maps in their proper places. In most cases the name of the *mauza* is shown in the map, but these names frequently overstep the limits of the block representing the *mauza* and again, it is often very difficult to find any given *mauza* in the map. The serial numbers can, however, usually be easily written within the block representing the *mauza*; and as it is found that the contiguous numbers are close to each other on the map, *i.e.*, that the serial numbering has followed as far as possible the order of the *mauzas* in the field, with the aid of this numbering any *mauza* can be readily found without difficulty.

112. These maps I found of immense assistance to me, and they enabled me to emphasize and enforce the distinction between the Boundary Commissioner's *mauza* (village it is called in his printed lists) and the census village or *gaon*, which so many officers seemed to find a great difficulty in grasping. They also enabled me to fix with close accuracy and facility the position of every Census village, and this has been, and in future will be, of great use in many ways. In some cases the one-inch scale map was found too small for certain subcharges, and tracings were then taken from the four-inch to the one-mile scale map in the Collector's office.

113. The *thanas* were found too large for one man to administer directly, and they were accordingly divided into sub-charges. The subdivisional officers were in general charge in the mufassal subdivisions, and performed the duties of *thana* charge Superintendents. In the Sadar subdivision a separate gazetted officer of the district staff was put in charge of each *thana*. The two towns of Dacca and Narayanganj were under the charge of their respective Municipal Commissioners. The real duties of charge Superintendent fell upon the sub-charge Superintendents. Of these sub-charge Superintendents, there were 8 in the two towns, and 45 in the rural areas. The latter were selected, 8 from the Rural Sub-Registrars, 2 Honorary Magistrates, 2 excise Officers, 5 Education Sub-Inspectors, 6 non-official gentlemen, who consented to assist, 2 tahsildars of *khas mahals*, 1 Manager, Court of Wards, 18 Police officers, one of whom only acted for part of the time, and 1 Sub-Deputy Magistrate. The former were leading gentlemen in the town of Dacca. The sub-charges in the rural areas were fixed with reference principally to the convenience of the officers available as Superintendents, and with due regard to securing clearly distinguishable boundaries and areas of suitable size. Each sub-charge Superintendent was furnished with a copy of the map of his sub-charge, numbered in the way described above. He was also given an extract from Register A of all *mauzas* which fell within his sub-charge. Here again, the maps were found of great use in fixing exactly the local areas under each officer, and in preventing any over-lapping or confusion.

114. Upon the sub-charge Superintendent fell primarily the duty of correcting Registers A and B for the area under him, and for this he had to visit every *mauza* and block, and see what villages fell within it. He had also to select the supervisors and enumerators. As an additional precaution, the police were directed to submit complete lists of villages, and the *chaukidari* lists were examined and compared, and discrepancies explained. I am satisfied that no village was omitted. I am of opinion that this part of the work might have been begun even earlier: in fact in the cold weather of 1889-90. It involved very heavy work, and if more time had been available, the strain on the establishments, which had to supply the officers for this work, would have been less. In these days of overworked establishments, this is an important consideration. This work is not work which would have to be done again after an interval of one year only. Some slight changes there would no doubt be, owing to diluvion and alluvion in parts of the district, and some supervisors and enumerators would have to be changed. But otherwise there would be no very material changes.

115. With the numbering of the houses and preparation of the block lists, the work of the supervisors and enumerators began. In this district I called for information as to the anticipated population in each house from the enumerators when submitting their block lists. This was useful in enabling me to determine the minimum requirements of schedules for each block. The figures thus supplied very fairly correspond with the final enumeration. The final counting showed somewhat fewer people than this preliminary counting, owing to a very considerable number of people having gone away to bathe

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Vide letter, No. $\frac{77}{XXIV}$, dated 8th April 1891, from L. Hare, Esq., C.S., Collector of Dacca, to the Superintendent of Census Operations, Bengal.

in the Ganges and not having returned. If this information could have been supplied sufficiently early, it would have been of great use in enabling an accurate indent of schedule requirements to be prepared in the first instance. As it was, it enabled me to issue books according to actual requirements. In future, I think an effort should be made to obtain this information early. The calculation is then easily made if a fixed margin is allowed over and above the minimum requirements. If the extra names on the last day are to be carried over to new pages, then a margin of pages must be left; but if the proposal to carry on additional names on to any page on which there is spare room be adopted, the margin would be calculated in spare lines only. Another point which the experience of this Census suggests to me is, that single books should, I think, as far as possible, be issued for a single block. This would be an advantage in many respects. To effect this it would probably be best to let the schedules be bound into books in the districts. The work of the Provincial Superintendent would be simpler, as he would know at an early stage the number of blocks, and then the number of wrappers, instructions, and specimen schedules could be calculated easily. Then, if books were bound to meet actual requirements as ascertained by actual counting of population in each block, a rough margin being, as I have said, fixed, the schedule requirements could be sufficiently accurately known at a much earlier stage. The total population figures of the previous Census is a fairly safe guide for the district requirements, but where there can be no saving, in the case of houses having less than the average house population, general averages will be misleading. In this district this year very great disturbances of calculation arose out of the fact that the house being now the mess instead of the *bari*, in many *thanas* the number of houses was increased out of proportion to the increase of population. By the plan proposed of binding in the district, books could be more exactly suited to requirements as finally ascertained, and there would be less waste. If, however, the books are bound at Calcutta, a larger number of classes of books should be provided, viz., books of 10, 20, 30, 40, 50, and 60 schedules. At the subsequent abstracting stage it would save labour in the record-room to have fewer books to deal with. It would be a great gain for the Provincial Superintendent if the accurate requirements of schedules could be ascertained much earlier, and at a future Census it would be well to consider whether this could not be arranged for. A preliminary block counting could probably be in the cold weather before the Census, when, as I have suggested above, the blocking, &c., should be done.

116. There was some delay in getting out the schedules which were asked for in the supplementary indents. But this did not cause any considerable inconvenience. In a large number of cases enumerators prepared a draft enumeration on manuscript schedules prepared by themselves, and copied these on to the books when received. The preparation of these draft schedules enabled the testing of the entries to be made even before the printed schedules were issued in many cases. I did not think it necessary to forbid the preparation of such draft schedules, though I was not prepared to issue any orders for their preparation. The expense of these was borne by the enumerators themselves.

117. I now proceed to note briefly the points suggested by you.

(*a*) There was no further departure from the general instructions than has been indicated above, and the use of numbered maps and the obtaining an estimate of the population in each house, with the block lists, were amplifications rather than departures.

(*b*) In some cases the villages were re-classified and *párás* were shown as being of the original village instead of as separate villages, and *vice versâ*, but these changes were few.

(*c*) The definition of a house which was finally adopted was not that used in some of the *thanas* of this district at the last Census. At first, too, in several *thanas* the old definition of the house, as the *bari* or enclosure, was adopted in the preliminary proceedings, and the correction of this mistake threw the work back a bit.

(*d*) Calculated by the number of houses they contained, the average size of the subcharge was 8,567 houses.

(*e*) The circle on the average comprised 434 houses.

(*f*) The block contained 37 houses. The average area in square miles is given also calculated on the total area of the district. This, however, does not really give much more information than the statement of the number of men of each class employed, for, as I have said, in marking out the several areas, attention was given to the officer available, the site of his home, and the character of the country, rather than to any abstract idea of the area one man should have charge of. In a future Census, I would be inclined to increase the sub-charges in number, and diminish their area if good Superintendents could be obtained. Ten circles on the average would be sufficient for a sub-charge, and 10 villages for a supervisor. I say 10 villages rather than 10 blocks for a supervisor, because if he is a man of authority and position, it is rather the area he has to travel over than the number of men under him which has to be considered. But in all such matters the very freest hand should be given to the district officer, who will be influenced by all sorts of special circumstances. On the whole it is better to have too many men than too few.

(*g*) The numbering of houses was well and cheaply done. Individually for each enumerator, the cost must have been extremely small. Nothing was paid from my office for this purpose.

(*h*) The permanent numbering of houses is a much more difficult matter. First of all, numbers of a more permanent character would be required. For the Census a wattle or mat wall was often plastered over for a sufficiently large patch with mud, and the number written on this with *gáb* juice. Mud walls were similarly marked. But such walls peel off and have no permanence. Kerosine oil cans are very common now throughout this district, and many houses are roofed with flattened out tins. Probably it would not be impossible to stamp numbers on squares of tin and to have these affixed to a conspicuous part of the house. Still the expense would be something, though it could probably be borne in the first instance by the *chaukidari* union fund, or by the owner of the house. But there is another difficulty owing to constant changes in the situations of the houses themselves. Even in the Census this difficulty showed itself. How are new houses interspersed with old ones to be shown? It is very important to keep the numbering serial. An old house is removed. Is its old number to be shown blank or what is to be done? A new house is built, is it to be given the number next to the last number in the village or a number which will show its position in the village? In this district such new houses were shown with a letter added to the number of the next house. The numbers of old houses removed were not utilized again, but shown as having no house. These are matters of detail no doubt, but it is precisely on details that such a scheme would depend. Provision would have to be made for re-numbering, *i.e.*, re-arranging the numbers at intervals. The Census interval would be best if it were not found too long.

II.—AGENCY.

118. (*a*) Supervisors and enumerators were drawn from all classes. In the far away mufassal, the village headman had to be principally relied on. Often he could not write much himself, but he got help in this respect. Elsewhere abundance of qualified persons were available. Supervisors were *talukdars*, *gomáshtas*, schoolmasters, *tahsildars*, *pandits*, *naiks*, *zamindars*, traders, doctors, *amlas*, and enumerators were partly of the same classes, and *punchayats*, *gurus*, students, and *muktears*

(*b*) The duties were, on the whole, willingly undertaken—generally, I think, under the impression that it was useless to make much objection. The notice that good work gave some claim to consideration in the appointment of abstractors, probably helped to some extent, but as there were over 1,000 applications for 200 appointments, there has been some disappointment in this respect.

(*c*) There were only eight prosecutions in this district—four in Nawabganj *thana*, and three in Kapasia, and one in Sabhar, but even these it was not necessary to follow up, and when the parties came into the Sadar and were warned, they consented to go on with their work.

(*d*) It is difficult to say whether any, and if so how much, pecuniary expenditure was involved to supervisors and enumerators. No charges have been paid on this account. Some supervisors have probably incurred some expenditure for travelling, and many miscellaneous items of expenditure may have arisen out of the work.

(*e*) No paid Census officers were employed in this district.

III.—THE ATTITUDE OF THE PEOPLE.

119. The attitude of the people was favourable to the Census. There were a few rumours of intended taxation, or of an intention to seize labourers or women, but these were not widely spread or generally believed. One little fellow, who was the head of his house, concealed the existence of his still younger brother for fear the latter should be carried away. But his fears were easily allayed. Again, the low castes considered the opportunity a good one for gaining a step which is not generally conceded to them by the orthodox Hindus, and men who are certainly descendants of the aboriginal tribes insisted on giving themselves new names which disguised this fact, such as Nama Sudras for Chandals, and in their distinctions Utta Rarhi for Halua; Rishi for Chamar; Lata Baidya for Barui; Shaha for Sundi or Shurie, Das for Dosi.

IV.—THE RESULT.

120. The result is, I think, accurate. The district population would, I believe, have been somewhat larger, but for the great bathing festival in the Ganges this year. But the people thus absent are doubtless shown elsewhere in the Provincial totals. The district increase is 14·56 per cent., or an increase of 304,306, and the present district population is 2,420,656.

121. I append a statement showing *thana* by *thana* the population at the Census of 1881 and at this Census, and the percentage of increase. The results are very much what I should have anticipated. Dacca town shows a small increase of 4·74 per cent. only. This would have been somewhat larger, but that the school boys were largely away on holidays, while in 1881 all were present. Narayanganj town shows a large increase, but this is partly made up by counting the boat population which was not included in the town population in 1881. At the same time, had the Census been in the busy season, when the jute presses are at full

work, the population would have been probably as much again as it is now shown. I think it would be worth while to try and ascertain the population of Narayanganj at that season.

Subdivision and Thana.	Total Population of both sexes.			Remarks.
	1881.	1891.	Increase (+) or Decrease(—)	
1	2	3	4	5
Sadar. Dacca town, including Lalbagh and Kotwali.	80,358	83,633	+ 3,275	
Sadar. Kapasia ...	119,515	142,598	+ 23,083	
Sadar. Sabhar ...	174,831	207,474	+ 32,643	
Sadar. Nawabganj ...	160,235	170,697	+ 10,462	
Sadar. Keraniganj ...	164,090	186,534	+ 22,444	
Total ...	699,029	790,936	+ 91,907	
Narayanganj. Narayanganj town	12,508	17,715	+ 5,207	
Narayanganj. Narayanganj ...	91,252	120,490	+ 29,238	
Narayanganj. Rupganj ...	164,159	197,052	+ 32,893	
Narayanganj. Raipura ...	202,738	239,259	+ 36,521	
Total ...	470,657	574,516	+103,859	
Manikganj. Manikganj ...	184,196	200,038	+ 15,842	
Manikganj. Harirampur ...	100,009	100,308	+ 299	
Manikganj. Sealoo Aircha or Jaffarganj.	143,012	148,753	+ 5,741	
Total ...	427,217	449,099	+ 21,882	
Munshiganj. Munshiganj ...	243,463	292,847	+ 49,384	
Munshiganj. Srinagar ...	275,984	313,258	+ 37,274	
Total ...	519,447	606,105	+ 86,658	
District Total ...	2,116,350	2,420,656	+304,306	

122. In the district the largest increase has been in Narayanganj town and then in Munshiganj *thana*. That the latter *thana* in which the population is so dense should have so largely increased, is significant. Kapasia, Sabhar, and Rupganj show the next largest increase. This is due to the reclamation of jungle and the pushing on of cultivation. There is still room for extension in these *thanas*.

123. The Manikganj subdivision and the Nawabganj *thana* show the smallest increase. This country seems to me to be deteriorating, and much land is out of cultivation or grows very little and poor crops. Harirampur *thana*, where there is actual decrease of population, has lost much land by diluviation.

124. I would suggest whether in this district where the post office has been largely developed, the village block lists would be turned to account as forming a kind of district directory. Distributed among the post offices to which the villages are subordinate, they might, if conveniently and properly arranged, serve as a check upon post office and other peons, as they would show all heads of houses in every village at this date.

125. Further, care should be taken to turn to account the information gained in this Census for local purposes. Numbered maps, Registers A and B, and some of the Census tables should not only be in the head office, but copies for their respective local areas should be given to subdivisions, and *thanas* and outposts, and also to the post office and Process Service Departments, or, conveniently arranged, information abstracted from the above might at all events be supplied. An immense amount of useful information lies buried in our record-rooms, because the requisite funds for turning it to ready account are not supplied.

126. In conclusion, I would beg to call special attention to the very great assistance rendered by Raja Rajendra Narain Roy, who did not only put all his officers freely at my

service, but also himself paid and appointed a general Superintendent over them. The assistance I thus obtained in the difficult Bhawal *pargana* country was invaluable. Many other gentlemen have cordially assisted me, amongst whom I may mention Babu Sarat Chandra Gupta, an Honorary Magistrate and Chairman of the Narayanganj Local Board, Babu (now Raja) Sri Nath Roy of Bhagyakul, Babu Chandra Kumar Sen of Hamchadi, Narayanganj *thana*, Maulvi Fazlal Rahaman of Kapasia, and Babu Rajendra Nath Mitra of Keraniganj. The officials rendered me cordial assistance, and to the police, the Sub-Registration and the Education and other departments, I owe the success of the Census. The work of the Subdivisional Officer of Manickganj, Babu Bangshi Dhar Banerjea, was exceptionally good.

ABSTRACTION AND TABULATION

127. As to the abstraction and tabulation, this office was opened here on the 30th March 1891 with one gang of abstractors consisting of 25 clerks, and on the 8th April, 4 other gangs were employed, the population of this district being nearly 2½ millions. Abstraction was completed here on the 25th July last, or six days before the date fixed by the Census Superintendent. The task of abstraction was not very heavy, and the full task was established after a week's training, and the abstractors made but a few mistakes, consequently much re-abstraction was not needed.

128. Tabulation was commenced on the 1st June and finished on the 15th August. The task in tabulation was too heavy and in many of the registers, specially in Registers I to VI, XV (occupation), and XIX (castes), it was impossible for the tabulators to finish their daily tasks during office hours.

129. Besides my own district, *thana* Gopalpur of the Mymensingh district, consisting of a population of a quarter million, was abstracted and tabulated here.

130. The pay allowed to the abstractors and tabulators was inadequate in consideration of the hard and tedious work they had to do. I have nothing to say as to the abstraction sheets and the registers. They appear to have been well suited for the purpose, but the forms were received somewhat late. The test-slip was a great improvement, and it was of the utmost value in securing the accuracy of the different sheets. The limit of adjustment was not high.

131. I agree with the opinion expressed in paragraph 3 of the Census Superintendent's Circular No. 98, dated 6th January 1892, except that instead of withholding a part of the pay of the abstractors, they should be paid a fixed pay of Rs. 15 and fined for mistakes, and that a separate re-abstracting and adjusting establishment should be kept.

132. The Deputy Magistrate, Babu Lalit Kumar Das, was in charge of the office, and he managed it most efficiently and satisfactorily with the assistance of his Inspector, Babu Bepin Behari Banerjee, and my best thanks are due to them for their exertions. The work was carried out with success and smoothly.

DISTRICT CENSUS REPORT.

No 1008J , dated Dacca, the 4th May 1892.

From—C. F. Worsley, Esq , Commissioner of the Dacca Division,
To—The Secretary to the Government of Bengal, Financial Department.

With reference to your Circular No. 6T.F., dated 3rd October 1891, I have the honour to submit herewith in original the report by Mr. H. A. D. Phillips, Magistrate of Mymensingh, on the result of the census of that district.

REPORT ON THE CENSUS OF THE DISTRICT OF MYMENSINGH, 1891.

Head I —Early history, &c

The district is bounded on the north by the Garo Hills, on the east by the river Meghna and a portion of Tippera district, on the south by the Dacca district, and on the west by the main stream of the river Brahmaputra, otherwise variously known as Daokoba and Jamuna. Its present area is 6,333 square miles. Its area in the years 1872 and 1881 was 6,293 and 6,287 square miles, respectively. The main stream of the river Jamuna having, under Government notification, dated 31st of January 1879, been made the boundary between the districts of Bogra and Mymensingh, an area of about 45 square miles has been transferred from the former to the latter district, *viz*, from *thana* Sharikandi in Bogra, to *thana* Jamalpur in Mymensingh. This was not taken into account in the final Census Report of 1881

Ten villages with a population of 1,977 persons have been transferred from the jurisdiction of Tippera district to Mymensingh since the census of 1881 , but as these villages were already shown in the Boundary Commissioner's lists for Mymensingh, the areas of the district have remained unchanged by the transfer.

2 Three villages, with a population of 1,706 persons, have been transferred from the Atia subdivision to Dacca These also were shown in the Boundary Commissioner's list for Dacca Thus, there has been no change in the area of the district, although there were some changes in jurisdiction.

4 Very little is known of the early history of the district. The current traditions are that the district was first populated by men emigrating from Rajshahi district. Most of the Brahmans and Kayasthas of the district belong to the Barendra class. This fact makes the story about emigration from Rajshahi probable, as that district was included within the ancient Barendra Division of Bengal.

5. The district may broadly be divided into two divisions (which may be called Eastern and Western Mymensingh) according to the social customs and the language of the people The western portion consists of Tangail and a portion of the Jamalpur and Sadar subdivisions. This portion resembles Pabna, Rajshahi, and Dacca, while the characteristics of the eastern division consisting of Kishorganj, Netrakona and the remaining portions of the Jamalpur and Sadar subdivisions resemble those of Sylhet and Tippera There is a considerable difference not only in the language of the people of the two divisions, but also in their social customs and observances. As a natural consequence, there is very little sympathy between the men of the two divisions. On the District Board there are two parties, one endeavouring to get as much money as possible for Netrakona and Kishorganj, the other advocating the claims of Tangail

6. The district is famous for having a great number of big zamindars, of whom the Dewans of Haybatnagar and the house of Susang Durgapur are believed to be the oldest. The *zamindars* of Haybatnagar are said to have been enjoying the title of Dewan from the time of Akbar

7. For about the first-half of the century there was a small cantonment at Jamalpur. There is a graveyard there in which are interred the remains of several military officers. The magazine is now used as the sub-jail, and is a specimen of the solid masonry of an earlier period.

Head II.—Movement of the Population.

8. The total population of the district by the present census is 3,472,186, 1,788,616 being males and 1,683,570 females. The ratio of males to females is approximately 18 : 17. This is at variance with the accepted general ratio of the population of the two sexes all

over the world which is 20 : 21. The accuracy of these figures might be open to suspicion, but that approximately the same ratio was given by the censuses of 1872 and 1881. The following statement shows the total district population classified according to sex :—

Year.	Males.	Females.	Total.
1	2	3	4
1872 ...	1,187,962	1,161,955	2,349,917
1881 ...	1,555,005	1,500,232	3,055,237
1891 ...	1,788,616	1,683,570	3,472,186

Thus the increase in the population in 20 years has nearly been in the ratio of 2 : 3. According to Malthus's law, the population of every country under normal circumstances doubles itself in 20 years. But in this country, cholera and malarial fever constitute abnormal impediments. The increase within the two decennia has been 30·08 and 3·5, respectively.

9. The following statement shows the population of the towns in the district :—

Statement showing the growth of Towns since 1872 *to the present Census* 1891.

Names of Towns.	1891.	1881.	1872.	Remarks.
1	2	3	4	5
1. Nasirabad ...	11,555	10,561	10,068	
2. Muktagachha ...	4,923	4,295	...	
3. Kishorganj ...	13,988	12,898	13,637	
4. Bajitpur ...	9,399	4,641	...	
5. Netrakona ...	9,821	...	...	
6. Sherpur ...	10,744	8,710	8,015	
7. Jamalpur ...	15,388	14,727	14,312	
8. Tangail ...	17,973	18,124	15,848	
9. Dhanikhola ...	...	...	6,730	

The five towns, Nasirabad, Kishorganj, Jamalpur, Sherpur, and Tangail have each a population of over 10,000. All these towns have municipalities. There is hardly any distinction between the rural and urban population. The municipalities include numerous scattered parcels of homesteads (many of them not even worthy of the name of hamlet), and the majority of the population are engaged in purely agricultural pursuits. In fact, the municipalities are not legally constituted municipalities under section 10 of the Municipal Act. An attempt is now being made to abolish one municipality at least, and to reduce the area of others so as to make them conform to the requirements of the law. When these changes have been carried into effect, the urban population will be extremely small; even what remains will not be urban in the true sense of the word. It may be broadly stated that there is not a "town" in the district. Nasirabad, Sherpur and Jamalpur make the nearest approach perhaps to the accepted idea of a town.

10. From the census returns of 1872, it appears that Dhanikhola was then a town with a population of 6,730 persons. This has now dwindled into a village of ordinary size, a *hât* and a bazar alone remaining as *indicia* of the former township.

11. The town Muktagachha is of recent growth. It has long been the seat of a family of wealthy and influential *zamindars*. Most of these *zamindars* have now become educated. They appreciate the advantages of town life, spending a considerable portion of their time in Calcutta and elsewhere. It was natural that they should start and heap up such local antinomy as the law allows. But excluding these *zamindars'* families, the population is poor and rural.

12. The Jamalpur Municipality has the largest area, and the Tangail Municipality is the most densely populated.

13. The principal immigrants into this district are men from the North-Western Provinces and Dacca. Pargana Bikrampur in the Dacca district is famous for the migrating spirit of its inhabitants, and if quill-drivers are heroes, it is a veritable *nidus et matria heroum*. There is not a single district in Bengal in which men of Bikrampur cannot be found in considerable numbers in Government or private service. The migratory tendency is the result of poverty, or rather *res augusta domi* and dire necessity. Very few have land, and they have to get their livelihood by their wits and brains.

14. Up-country men also come to this district in quest of labour. There is no indigenous labour. Roads are made, tanks dug, and palkies carried by up-country immigrants. The total number of men of the North-Western Provinces and Bihar in this district is 33,361. Out of this number 13,118 are from Saran alone. The majority of these up-country men serve as menial servants and coolies. Kayasthas of the lower grades, Malis, Namasudras and some other castes formerly served as domestic servants of the higher classes of Hindus. But within the last ten years, they have very nearly given up this sort of employment, and their place has been filled by men of the North-Western Provinces.

These immigrants, however, do not come with a view to permanently settle in this country. They come only for a season, beginning to come in November and leaving in April. Broadly speaking, there are two crops in the North-Western Provinces, the *bhadoi* and the *rabi*. The *bhadoi* requires great care from the cultivators, and is extremely precarious. The *rabi*, however, can be raised with comparatively less risk and labour. Up-country men generally leave this country when the time for ploughing the fields for the *bhadoi* crops comes round, *i.e.*, generally at the end of April, and they do not return until after the end of the rains. Thus they are able to look after the *bhadoi* crop. Moreover, their work being out-of-door work, there is no demand for it from June to October.

15. There is no mining industry in this district. Formerly, the red ferruginous earth (largely found in the Madhupur forest) was dug out and smelted for manufacturing iron. This was a very rude process and has now entirely disappeared. There is hardly any emigration from this district in quests of labour. A few persons from Kishorganj are reported to have left for Burma and Mauritius, and some cultivators of the Tangail side are said to have gone to Assam to avoid the exactions of the powerful landed aristocracy of the Tangail subdivision. The carpenters in the Bow Bazar street are mostly men from Bajitpur (Kishorganj subdivision). Kishorganj is the most densely populated subdivision of the district, the average density being 1008·68 per square mile; hence, emigration might naturally have been expected from this place. There are large areas in this subdivision locally called "Haors," which are perfectly waste. The eastern side of the subdivision is an ocean in the rains. Hence, the density of population is greater than might be supposed from the area. Large herds of cattle and buffaloes are kept in the "Haors," and large quantities of cheese are made and exported. It is here that is made the cheese known in the market as "Dacca cheese," which is exported even as far as Turkey.

Head III.—Varying density of the Population.

16. The density of population in the different *thanas* of the district is shown in the statement subjoined:—

Statement showing the number of persons per square mile.

Subdivision.	Names of Thanas.	1891.	1881.	1872.	Remarks.
1	2	3	4	5	6
Sadar Subdivision	Nasirabad ...	486	440	332	
	Phulpur ...	348	285	254	
	Iswarganj ...	753	693	521	
	Ghafargaon ...	317	266	181	
	Phulbaria ...	464	368	...	
Netrakona do. ...	Netrakona ...	570	474	351	
	Durgapur ...	303	305	303	
	Kendua ...	508	465	...	
Jamalpur do. ...	Jamalpur ...	581	500	472	
	Diwanganj ...	379	296	213	
	Sherpur ...	500	492	299	
	Nalitabari ...	299	240	...	
Kishorganj do. ...	Kishorganj ...	1,009	898	742	
	Bajitpur ...	558	510	354	
	Nikli ...	804	708	595	
Tangail do. ...	Tangail ...	948	802	543	
	Gopalpur ...	633	606	828	
	Kalihati ...	997	777	363	

It would appear from the statement that the density is greatest in *thana* Kishorganj and least in *thana* Nalitabari. The latter is situated at the foot of the Garo Hills, the climatic conditions of which are scarcely suitable for Bengalis. The Garos and Bhuiyás form the principal elements of the population.

17. The population has gradually increased in all *thanas* since the year 1872, except in *thana* Durgapur, where the average density appears to have decreased from 304·86 to 303 per square mile. Out of a total population of 115,727 souls, 7,962 are Garos. This *thana* is not healthy. The Garos, as soon as they come into contact with, and learn about, the outer world, are tempted to leave their mountain homes and settle elsewhere. Many of these aboriginal tribes, Garos, Hadis, Hajangs, and Mandais may be seen settled within a few miles of the town of Nasirabad. These are called "Nam danus," meaning those that have left the hills and come lower down in the plains. It is, I think, this efflux of the Garos from the hills that has thinned the population of the Nalitabari and Durgapur *thanas*.

18. *Thana* Tangail presents a singular instance of the verification of Malthus's law of population. The population of this *thana* has doubled itself within the last 20 years. The density of population was 543 in 1872, 802 in 1881, and is now 948. The subdivisional head-quarters was transferred from Atia to Tangail about the year 1872, and in all respects this portion of the district has been under the most favourable circumstances for the growth of population and material prosperity. The situation of the *thana* on the main branch of the river Brahmaputra has greatly accelerated its progress.

Head IV.—Religion.

19. The following statement shows the changes in the distribution of the population according to religion since 1872:—

Statement showing the percentage of the population of the district by religion for 1891, 1881, *and* 1872.

Census of	Hindu.	Mussalman.	Garo.	Christian.	Brahmo.	Unspecified.	Remarks.
1	2	3	4	5	6	7	8
1872 ...	34·8	64·7	...	...	...	·5	
1881 ...	32·3	66·7	·8	004	...	...	
1891 ...	30·4	68·7	·8	·007	·005	·00023	

It is a curious fact that the percentage of Hindus is decreasing at the rate of 2 per cent. every ten years, whereas the percentage of Muhammadans is increasing in exactly the same ratio. This disproportionate increase in the number of Muhammadans may fairly be attributed to the fact that polygamy and widow remarriage are prevalent amongst Muhammadans, while they are almost unknown in Hindu society. There is, moreover, little or no Muhammadan emigration, whereas a good many Hindus (some with families) leave the district for service.

20. Another feature worthy of notice is the growth of the Brahmo sect within the last few years. The Brahmo population is shown to be 159 by the present census, but no Brahmo appears in the census returns of 1881. This is surprising, as the Brahmo religion has been in existence for almost half a century, and there were probably some isolated Brahmos here and there even during the census of 1872.

A spirit of proselytism pervades the entire body of Brahmos; and the Brahmo Somajs at the anniversary meetings (*Maghutsab*) generally convert a few Hindus to their own religion. Although the number of Brahmos is small, they form an important body, as they mostly belong to the educated class.

21. The number of eastern aborigines has increased from 25,955 in 1881 to 29,609 in 1891. This rate of increase is less than the average rate of increase in the district for all religions. This is accounted for by the fact that many people of the aboriginal tribes are becoming gradually civilized and have adopted Hinduism.

Head V.—Infirmities.

22. Compilation sheet XI shows the infirmities classified according to sex and age. The following statement shows the total number of infirm persons in the district, classified according to sex:—

Class of infirmity.	Males.	Females.	Total.
1	2	3	4
Lepers	2,211	671	2,882
Insane	1 205	898	2,103
Deaf and mute ...	2,293	1,528	3,821
Blind	1,738	1,520	3,258

It appears from the above that the number of female lepers is very small compared with the males; no doubt some leper females in well-to-do families have not been returned as such.

In the other classes of infirmities also, the ratio of females to males is smaller than the ratio of the total population of both the sexes. This was to be expected. The native of Eastern Bengal is very jealous of his *zanana*, and would not readily inform an enumerator regarding the infirmities of his females. This feeling is so deep that even in educated families there have been refusals to give the names of the female members at the time of enumeration. It is not to be wondered at, then, that information regarding infirmities should have been withheld. Compilation sheets classifying infirmities according to religion and caste, have not yet been sent by the Superintendent of Census, hence no particular remarks can be made under that head. Broadly speaking, it can be said that leprosy is more prevalent amongst the Musalmans than amongst the Hindus. The Hindu popular belief connects this disease with beef eating; and this belief sometimes receives confirmation when any Hindu who has taken to forbidden food, chances to get the disease. The disease is also believed to be peculiar to hot climates, and to be generated by carbonacious food calculated to generate heat in the body. In the native method of treating the disease, the patient is compelled to be a strict vegetarian. Of all classes of infirmities, the deaf and mute appear to be the most numerous. The enumerators were directed to enter under this head only those who have been deaf and mute from birth, and I believe this instruction was properly understood and carried out; but the same cannot be said of the other class of infirmities. The enumerators were instructed not to include white lepers in column 14, but I have reason to believe that numbers of white lepers have been counted under this head. No hard-and-fast rules could be laid down for distinguishing sanity from insanity, and the enumerators were compelled to be guided chiefly by general repute.

Head VI.—Education.

23. The following statement gives the classification of the population of the district according to education as compared with the figures for 1881:—

Statement showing learning, literate and illiterate, of 1891, *and* 1881.

Census of.	Learning.			Literate.			Illiterate.			Remarks.
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11
1881 ...	37,795	36,917	878	68,223	67,283	940	2,945,948	1,449,197	1,496,751	
1891 ...	32,775	31,585	1,190	111,134	108,240	2,894	3,328,277	1,648,791	1,679,486	

The figures for 1872 could not be given, as in the published Census Report of that year, the results for only a few selected towns alone have been given. On a reference to the statement it would appear that the number of males under the head "Learning" has decreased from 36,917 in 1881 to 31,585 in 1891, but there has been an abnormal increase under the head "Literate" from 67,283 to 108,240. This fact is curious, as one would have expected a proportionate increase under both heads. From the statistics furnished by the Education Department it appears that the total number of boys under instruction during the year 1890-91 was 44,224, or about 13,000 more than the census figures. From these facts, it seems that there was a misapprehension as to the meaning of the word "Learning" at the time of enumeration. The words used in the census of 1881 are "under instruction." I think many of the ignorant enumerators interpreted "learning" as "beginning to learn the alphabet," and they, therefore, included students of the higher classes under the head "Literate."

24. The number of schools in the district is shown below:—

Statement showing the number of Institutions and pupils of 1881 *and* 1891.

	1881.		1891.	
	Schools	Pupils.	Schools.	Pupils.
1	2	3	4	5
Higher English School ...	6	1,347	10	2,531
Middle ditto ...	25	1,785	48	4,341
Middle Vernacular ...	39	2,223	55	3,005
Lower Vernacular ...	43	1,574	222	7,504
Primary ...	494	10,872	916	19,239
Special ...	44	669	4	10
Female ...	36	578	186	2,763
Total ...	687	19,048	1,441	39,393

The number of schools of all classes increased from 687 to 1,441 within the last ten years. The number of schools imparting English education was only 31. This number has now increased to 58. Indeed, within the last few years secondary education has been stimulated to the detriment of primary education. This is much to be regretted, as primary education reaches the lowest strata of society and benefits the greatest number.

25. The total number of English-knowing persons was found by the present census to be 2,904, or only ·08 per cent., of the total population of 3,472,186. The percentage is higher for the two advanced *thanas* of the district, viz., Nasirabad and Tangail, where the percentages are ·3 and ·15 respectively. These figures show what a small fraction of the whole population has enjoyed the benefits of higher education.

26. Statistics about education according to caste and religion have not yet been furnished by the Superintendent of Census, hence no remarks can be made under this head. From the returns of the Educational Department it appears that the total number of Muhammadans under instruction was 23,793 during 1890-91. The percentage of Muhammadan boys among the whole number of students was 50·3, the Muhammadan population being about 70 per cent. of the whole. Education is still backward amongst Muhammadans in comparison with Hindus. The number of students belonging to aboriginal tribes was 454 during 1891. The spread of education among the aboriginal tribes is mainly due to the efforts of Christian missionaries. They have established schools in Garo villages, published Garo primers, and have thus given an impetus to education. Indeed, it is satisfactory to note that some Garo students passed the upper primary examination last year.

27. Female education is at a very low ebb in this district. Out of a total female population of 1,683,570, only 940 were literate, 578 under instruction, and the rest were illiterate. Even making allowance for probable inaccuracies, the percentage of illiterates comes up to 99. Indeed, it is this want of education amongst the females which makes the percentage of educated persons appear so small, and which causes the Mymensingh people to be sometimes termed *asobhya* (savage or uncivilized). The educational authorities return the number of female schools as 186 and the number of pupils as 2,673.

Head VII.—Language.

28. The following statement shows the distribution of the chief languages in the district:—

Language.	Total number speaking the language.	Percentage.
1	2	3
Bengali	3,398,121	97·5
Hindi	52,021	1·4
Uriya	704	·02
Garo	19,698	·5
English	29	·008
Persian	116	·003
Kochhi	1,095	·03
Manipuri	202	006
Unspecified ...	200	·006

As might be expected from the geographical position of the district, the Garo language ranks next after Bengali and Hindi. It is curious that, although the number of men professing the Garo religion is 29,402, the number of men speaking the Garo language is only 19,698. This is an instance of the fact that people change their language much more readily than their religious faith. The Garos are being gradually civilized, and adopting the Bengali language along with the Hindu religion. The ratio of males to females among the Hindi-speaking people is worthy of notice. While the number of males is 45,404, the number of females is only 5,057, or one-tenth of the whole. Most of these emigrants are up-country labourers, who have come to this district in search of work. They are men who can ill-afford to bring their families with them.

Head VIII.—Castes.*

Report by Babu Rajani Prosad Neogy, Deputy Magistrate in charge of Census.

29. Statement I appended to this report shows the castes recorded in the census arranged in order of social precedence as recognized in this district. "Brahman" heads the list of the castes, and generally speaking in point of education and enlightenment also, the Brahmans are found to excel the Hindus of the other castes. But all the Brahmans enumerated in the census are not held in the same degree of veneration. In fact the Brahmans may broadly be divided into two classes, viz., *Srotriya* Brahman and *Barna* Brahman. The latter, generally following priestcraft, have their disciples amongst the lower classes of Hindus, such as Chandals, Jugis, &c., and are for this reason looked down upon by the other class of Brahmans.

30. Kshatriya come next, but this caste is not indigenous to this district, and the persons returned under this caste are all emigrants from the North-Western Provinces.

31. Next comes the Baidya. The original profession of the men of this caste was that of medical practitioners, and even at the present time three-fourths of the best native physicians belong to this class. It is purely a literate and professional class, and unlike Brahmans and Kayasthas, nobody of this class would ever condescend to accept menial service.

32. The Kayasthas are a literary class. They are intelligent and energetic, and men of this caste are seen in all grades of Government service.

33. Next follow the Nava Sakhas, who form, as it were, the connecting link between the superior and inferior castes of Hindus. The name Nava Sakha is derived from the numeral Nava which means nine, and Sakha meaning branch; and originally there were nine different castes under this head. The group comprises all artisan classes. With the spread of education, many members of these castes are forsaking their old callings and betaking themselves to learned professions and Government service, hitherto monopolized by men of the superior castes abovementioned.

34. Next come the inferior castes. They are looked down upon by the superior castes. The general test by which these inferior castes are separated from the superior ones is that the latter never take water touched by a man of any one of the former classes.

In the list of inferior castes are included many which are not properly Hindus. Thus the "Garos" have been classed under this head, but many of the Garos are neither Hindus nor Muhammadans, but they have a religion peculiar to themselves. As they becomea litlte civilized, they generally adopt the manners and customs of the lower classes of Hindus, and style themselves Hadi, Hajang, Hatu, and the like.

35. Statement II shows the castes and tribes which have more than 10,000 representatives in this district. It will be seen that the Nama Sudras or the Chandals head the list with 126,280 members. The Kaibarttas, who stood third in the list of whole Bengal in the census of 1881, are found to occupy the same place in our list also. There are two divisions of this caste:—the cultivating division called Halwáha Kaibartta and the fishing division called "Jalia Kaibartta." The two divisions are quite distinct from one another, the former having precedence over the latter.

There is nothing new to be said about the rest of the castes in addition to the valuable stock of information embodied in the Census Report of 1872

36. The classes described as religious devotees and mendicants, &c., also persons returned by title or unidentifiable castes and the like, have not been shown in the above classification, as it is impossible to trace out to what caste they belong.

37. A peculiar difficulty has been felt in classifying the castes whose members are almost all emigrants from the North-Western Provinces. Most of these perform menial services and the work of coolies during their sojourn here, so that, although they may have some status in their own native districts, they have not much position here.

Head IX.—Occupation.

By Babu Rajani Prosad Neogy, Deputy Magistrate in charge of Census.

38. The printed table forwarded with the Census Superintendent's Circular No. 104, dated 19th November 1892, shows the classification of the district population according to occupation. It will be seen that class B, pasture and agriculture, comprises about 74 per cent. of the whole population. This large preponderance of the agricultural classes could naturally be expected from the backwardness of the district in point of civilization. Another fact which points unmistakably to the same conclusion, is the small number of men under class A (Government) and class F (Profession), being only ·5 per cent. and 1·5 per cent, respectively, of the whole population. As the country progresses, a larger number of men is sure to be employed by the Government and to take up the learned professions. The above classification is not in accordance with the instructions conveyed in Circular No. 7T.F. The classification there indicated is by caste and occupation. As it cannot be expected that all men of the same caste should follow the same occupation, the classification will, in some cases, be an instance of cross division, some castes coming under two or more heads of occupation

* *Vide* letter No. $\frac{2515}{XI-1}$, dated 16th May 1893, from A. Earle, Esq., Magistrate of Mymensingh.

enumerated in the circular. Thus, if we take the caste Kayastha, with 104,788 representatives, most of the advanced men of the caste would be found to belong to the professional class, but a few of its representatives will be found amongst the commercial classes also. The total number of men of this caste ought then to be divided into two parts and shown under both occupations abovenamed. This would require a classification of the whole population according to caste and occupation; but no such result of compilation has yet been furnished by the Superintendent of Census. Hence, it is impossible to supply accurate information under this head on the lines indicated by the Government circular No. 7T.F. All that can be done under the circumstances is to show a caste under that occupation alone which is followed by the majority of its representatives. This is the principle that has been followed in preparing the annexed statement C.

39. The occupation of females has been shown to be the same as that of the males on whom they are dependent. This does not at all represent the real state of things. It is in the very lowest strata of the society that the Hindu females assist their husbands in their respective callings or have separate vocations for themselves. The rest can be said to have no occupation at all except their household duties. The same remark applies to the occupation of children also, whose occupation has been returned to be same as that of their guardians. Hence, it is difficult to say what fraction of the total number shown under each head actually has that occupation. It seems almost impossible to ascertain with any degree of accuracy the extent to which women of the family assist their husbands in their respective occupations.

Head X.—Administrative.*

40. *I.—Administration.*—The enumerators, notably in Kishorganj, Jamalpur, Netrakona and portions of the Sadar subdivision were made to write up rough schedules in manuscript for copy into the printed schedule books, as it was apprehended that unless this was done, there would be a great waste of the schedule books. For want of properly trained men sub-charge Superintendents over 10 circles were not appointed in Kishorganj, Jamalpur and portions of the Sadar subdivisions. In the Jamalpur subdivision *gâb* tar and coal-tar not being procurable, the numbers of houses were affixed on pieces of paper. In the Madhupur jungles, a hamlet of four or five houses was formed into a block, and enumerators were directed to enumerate people living in the jungles before nightfall of the 26th February, as the jungle is infested with tigers and other wild animals, and enumerators felt nervous about going out. A *char* in the Jamna, some way off from the main bank, was made into a block, though the number of houses was very small. In the municipality of Muktagacha in some blocks more than 50 houses were allowed owing to new *baris* having sprung up.

(*a*) Points on which general instructions were departed from, with reason for the same.

41. The definition of a village as laid down in paragraph 2 of the Census Superintendent's Circular, No. 10 of 30th July 1890, was strictly followed. But the villages which appear in the quinquennial papers and which had neither been mapped nor surveyed, have been treated as distinct villages.

(*b*) Definition of a village in Circular No. 10 of 30th July 1890.

42. There was no departure from instructions given with respect to the definition of a house.

(*c*) The definition of house in second instruction to supervisors.

43. Municipalities were considered as separate charges or sub-charges. In the Sadar subdivision a Deputy Magistrate or a Deputy Collector was told off as charge Superintendent to each *thana*, and in the *kotwali thana* proper, there was a Sub-Superintendent to every 10 circles. In other places, owing to the want of proper men, such divisions could not be made, and with the staff at our disposal such arrangement as was possible was made. The charge Superintendent was ordinarily in charge of a *thana*, except in Tangail and Kishorganj. At Tangail the police outposts being very large in area were considered as charges, and in Kishorganj a *thana* was divided into two charges. The statement submitted with this office memorandum No. 20740. on the 2nd April 1891, to the Superintendent of Census, will show how the district was divided for census administration purposes. A circle consisted of 10 to 15 blocks, and a block from 5 to 60 houses. But circles with more than 10 blocks were the exception, and blocks with over 60 houses rare. The average number of houses in a circle in urban areas was 578·8 and in rural areas 492·8, and in blocks 41·8 and 45·6, respectively.

(*d*) The size of charge and sub-charge.
(*e*) Circle
(*f*) Block.

44. In the subdivisions of Jamalpur, Netrakona, Kishorganj, and Tangail there has been no cost under this heading. The numbering was done by the enumerators themselves by coal-tar and *gâb* juice. In the Sadar subdivision Rs. 5-9 has been paid as the cost of coal-tar. The municipality of Muktagachha spent Re. 1-4, which, under Government circular No. 5, dated 7th February 1891, the Commissioners had to pay. The expenditure for numbering was cheerfully borne

(*g*) The numbering of houses, its probable actual cost, how much was paid by the Magistrate, and on whom any expenditure above that amount fell.

* *Vide* letter No. , dated 13th April 1891, from H. A. D. Phillips, Esq., Magistrate of Mymensingh, to the address of the Superintendent of Census operations, Bengal.

by the enumerators. There were 14,057 enumerators employed in this district, leaving out 1,800 as boat, road and other enumerators who had not to use tar. If 1 anna per head is calculated as the price of coal-tar used, the probable cost of numbering will be Rs. 800. This expenditure, of which only an infinitesimal part has been paid by Government, has been borne by the enumerators.

(*h*) Practicability of permanent numbering of houses and how the cost should be borne.

45. The idea of a permanent numbering of all houses in a district does not recommend itself to me. I consider it to be practicable in municipalities only, and beyond that it is hopeless to attempt it even with the means at present at our disposal. The only way the rural area can be numbered is to make over the duty to the *chaukidari panchayats* on whom a legal obligation in this respect may be imposed. It is almost impossible to make *panchayats* perform the duties now imposed on them, and I would not advocate any extension of such duties.

46. II.—*Agency.* Supervisors and enumerators were drawn in rural areas from amongst village *panchayats*—

(*a*) The classes from which supervisors and enumerators were derived

Zamindar amla.	Bankers.
School *pandits.*	Members of Local Boards, and village headmen.
Teachers.	

In urban areas they were drawn from amongst—

Pleaders.	Government office clerks.
Bench Magistrates.	*Talukdars.*
Sub-Registrars.	Medical practitioners.

Muktears.

(*b*) Whether duties were willingly undertaken.

47. In towns, the educated people undertook work willingly and did their work loyally. In the interior, the people tried to evade their duties, and persuasion and influence had to be brought to bear on them. But this shirking was apparent only among the enumerator class, of whom about 10 per cent. had to be threatened with prosecution under section 10 of the Census Act.

(*c*) How many census prosecutions there were, and for what cause?

48. The simple issue of a notice to show cause was sufficient, and I am glad to be able to state that there was no occasion for the institution of a single prosecution.

(*d*) Whether their duties involved any pecuniary expenditure, and how much.

49. Their duties did not involve much pecuniary expenditure. They had to pay something for coal-tar on account of house numbering, and for paper for writing blank schedules. The expenditure comes to one anna for coal-tar and one anna for paper for each enumerator. Within the jurisdiction of Muktagachha outpost some Garo enumerators took help from a Christian Garo for writing up their books, and for this they paid Rs. 5.

(*e*) If any paid census officers were appointed, what was the reason, and what the cost?

50. No paid census officers were entertained in the district.

51. III.—*Attitude of the people.*—In the Netrakona subdivision considerable opposition was experienced in entering the actual caste and sub-castes of the *Chandals*, *Baruis* and *Haluadasses*. In one village an enumerator was assaulted by some *Barus* because he refused to describe them as Kayastha and the offenders were tried and punished. In Tangail, the *Chandals* made a strange combination to resist the census work in case they should not be entered as *Nama Sudra*. The Shahas also seriously contemplated opposition if they were styled *Sunris*. The *Halwà Kaibarttas*, the *Palitas* and the *Manghis* followed suit. The *Baruis* of Netrakona and Iswarganj went up to His Honour the Lieutenant-Governor with a petition expressing their grievance at not having been entered as Kayasthas. The Chandals were shown as *Nama Sudras* with the sanction of the Superintendent of Census, and under telegraphic orders received from him the *Palitas* were shown as Kayasthas in Tangail. With these exceptions, the attitude of the people at large was in favour of the taking of the census. There was some uneasiness felt by cultivators, when it was proposed to take a census of agricultural stock, but the abandonment of the idea by Government restored confidence. The only rumour afloat amongst the lower classes was that Government intended to impose some fresh tax, but in the subdivision of Kishorganj no such rumour seems to have been current.

52. IV.—*The results.*—The present census has undoubtedly been accurate. The percentage of increase in this district has been 12·3 over the census population of 1881. No pains were spared by the officer in charge at head-quarters or the subdivisional officers and their subordinates to make the whole thing a success. Much credit is due to the police for the intelligent interest and zeal with which they worked.

The figures for each *thana* are given in a separate sheet, but it is difficult to make any comparisons, as there has been a redistribution of villages in several *thanas*, and some new *thanas* created. In Jamalpur during the census of 1881 there were three *thanas*, and now there are four. In Tangail, Kalihati has been converted into a *thana*, and there has been a

redistribution of boundaries in Tangail and Gopalpur, while Pigna is no longer a *thana*. The municipality of Tangail was established in 1887, and hence there cannot be any comparison with former results.

In Netrakona subdivision during the census of 1881, there were two *thanas* only, and no municipality. The only *thana* for which comparison can now be made is Durgapur.

The *thana* of Netrakona included the municipality of Netrakona and *thana* of Kendua. But as I have the figures for Kendua for 1881, I give them below :—

Thana.	1881.	1891.
1	2	3
Durgapur ...	116,457	115,727
Kendua ...	264,255	289,070

The statement shows that the population of Durgapur has decreased since the last census. The greater part of the *thana* is at the foot of the hills and is full of jungle. *Raiyats* sometimes desert a village wholesale when they cannot protect their crops from the devastation of wild beasts. Then again the Garos, who live in these parts, lead a nomadic life, and they seek fresh lands almost every three years.

In the Kishorganj subdivision the following table shows the increase and decrease since the last census :—

	1881.	1891.	Increase.
1	2	3	4
Kishorganj thana ...	122,705	138,323	15,618
Ditto Municipality ...	12,898	13,988	1,090
Nikli	122,459	139,042	16,583
Bajitpur thana ...	209,594	224,850	15,256
Do. Municipality ...	4,641	9,399	4,758

In the Sadar subdivision there have been changes in both the Kotwali and the Ghafargaon *thanas* since the census of 1881, by the conversion of the Phulbaria outpost into a *thana*. There has been a redistribution in Phulbaria *thana*, and the only *thana* for which comparison can now be made is Iswarganj, excepting the two municipalities.

	1881.	1891.	Increase.
1	2	3	4
Nasirabad town ...	10,561	11,555	994
Muktagachha town ...	4,295	4,923	628
Iswarganj	229,452	249,232	19,780

The increase both in Kishorganj and the Sadar appears to be normal.

53. I hope to be able to submit a detailed report on this matter as soon as the abstraction work is over. This report has virtually been written by the census officer, Babu Jnan Sankar Sen, and it has been slightly revised by me. From what I have seen, this officer has done excellent work, and has shown considerable powers of management, with grasp of detail. I presume that when the whole work is completed, I shall have a further opportunity of reporting on the merits of subordinate officers in connection with the census of 1891.

54. *Abstraction and Tabulation.**—I quite agree with the Superintendent of Census in thinking that the whole staff should be employed at first on the simplest abstraction sheets such as IV, V, &c., and should then advance to the more difficult and intricate sheets such as III, I, XI, &c. By this process inefficient men can be weeded out and the staff may be gradually trained.

55. The pay of Rs. 12 allotted was sufficient for abstractors on almost all the sheets, except a few intricate ones involving caste and occupation, in which it would be better in my opinion, to employ intelligent men on higher pay. Detailed instructions should be given to the enumerators for filling up the columns for occupation. I think it is practicable to form an exhaustive list of the occupations of inhabitants of Bengal from a careful study of the results of the last census; and the enumerators may be directed to find out under which of the heads in that table the occupation of any particular individual should come. In the last census schedules I saw "treasurer," "accountant," "record-keeper," put down as so many different occupations, and as the abstractors were prohibited from attempting any sort of classifications these remained as separate occupations throughout, whereas, if proper instructions had been issued, the above entries might all have been brought under the head of "Government officials."

56. In my opinion it would have been better if a smaller number of men were employed for a greater length of time for abstraction and tabulation. I had to employ here men without any consideration of their intelligence or education, in order to be able to finish the work in time. This of course tends to make the work inaccurate and more expensive

57. Almost all the abstractors turned out the full task demanded from them, but it was far otherwise in the case of tabulators. Even after the staff was well trained, the tabulators on registers I to V and on VI, A B C, could only turn out two-thirds of their allotted task. When they came to know that they would be paid by piece-work they hurried too much, and at the time of inter-comparison their work was found to be very inaccurate.

58 The number of tabulation registers might be decreased without diminishing in any way the check on the accuracy of the work. To my mind it seems a waste of labour to copy out a number of tabulation registers from the same abstraction sheets such as registers I to VI from sheet I. On the other hand in the present form of tabulation registers there is no check on the number of English-knowing people worked out from register XIX. "Column" "literate" in register VII may well be subdivided under the two heads of English-knowing and "others."

59. Some of the totalling forms were also defective. It was very inconvenient to fill up the "F" column when the calculation had to be made on both the pages of the same form. It would have been better if the forms had been of larger dimensions and columns A to F had been on the same page •

• 60. I entertain serious doubts as to the efficacy of the test slips and of the process of re-abstraction and adjustment. However correct the adjustment may be, some mistakes are sure to creep in during tabulation, which would necessitate further correction. In my opinion, one of the most important sheets, *e g*, XI, should be abstracted in such a manner as to leave no doubt of its accuracy. For instance, it might be abstracted by two different batches of men, and the result compared. When this sheet can be relied upon it may be accepted as a standard

61. Tabulation may follow immediately after abstraction, and adjustment where necessary, may succeed tabulation as a finishing touch The limit of adjustment allowed was only two per cent, but the mistakes introduced by the tabulators far exceeded this limit in many cases. Hence, at the time of inter comparison, a higher limit of adjustment had to be allowed.

62. Excepting districts where tabulators were really expert men, I think very little advantage has been obtained by the process of adjustment. It would surely have been better that the adjustment should be done at the end, if it were to be done at all

63. A certain fraction of the pay of all temporary establishment should be held in deposit till the completion of the work. Deductions might be made from this sum for inaccurate work, at whatever stage it might be detected.

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* *Vide* letter without No dated 1st February 1892, from H. A D. Phillips, Esq, Magistrate of Mymensingh, to the address of the Superintendent of Census

STATEMENT I.

Showing the castes of the district of Mymensingh in order of social precedence.

Name of caste.	Male.	Female.	Name of caste.	Male.	Female.
1	2	3	1	2	3
1. Brahman ...	21,197	18,061	Shom ...	8	6
Banuri ...	1	2	Sur ...	43	...
Smarta Brahman	8	...	Laha ...	11	7
Sarma Brahman	8	3	5. Vaisya ...	130	78
Bramachari ...	35	47	(*a*) Bania ...	447	373
Pathak Brahman	2	1	Chandra ...	1	...
Panda Brahman	9	...	Dut Asram ...	6	...
Sukul Brahman	...	1	Gandha Banik ...	2,295	2,391
Tiwari Brahman	17	...	Sarna Banik ...	1,050	1,019
Misra Brahman...	46	...	(*b*) Khatri (Bania) ...	1,257	365
Thakur Brahman	1	...			
Adhikari Brahman.	7	6	I. Sankhari ...	191	115
Acharji Brahman.	634	573	Sankhi ...	5	5
Grahacharji Brahman.	121	129	II. Kanshari ...	95	60
Lognacharji Brahman.	356	336	III. Kuri (Moyra) ...	896	727
Ganaka Brahman	15	14	IV. Kumhar ...	7,995	7,404
Daibajna Brahman.	7	10	Manaharpal ...	74	32
Agradani Brahman.	8	4	Rudra Pal ...	1,631	1,104
Sradhakarji Brahman.	46	28	Pal ...	2,276	2,166
Taheri Brahman	1	...	V. Napit ...	13,009	12,640
Sarnabanik's Brahman.	2	3	Chandra Das ...	16	...
De's Brahman ...	24	7	Hajjam ...	10,592	11,089
Das Brahman ...	24	27	Lai ...	6	4
Shaha's Brahman	67	60	Sil Das ...	19	10
Halua Das Brahman.	4	4	Nai ...	14	1
Jugi's Brahman ...	43	41	VI. Tanti ...	4,083	3,741
Chhutar's Brahman	53	45	Tatma ...	6	...
Dhubi Brahman	6	...	Basak ...	56	44
Chandal Brahman	557	576	Karikar ...	474	470
Namasudra's Brahman.	55	48	Mallik ...	76	82
Patni's Brahman	1	...	Tantra Dhar ...	716	711
Patit Brahman ...	1	...	Tamuli ...	3	1
Babhan ...	4	...	Tamukli ...	1	4
2. Kshatriya ...	5,820	5,541	VII. Sonar ...	37	9
Rajput ...	253	36	Sarnakar ...	37	75
Astrajan ...	25	...	VIII. Barui ...	3,958	3,781
Baidali ...	19	15	Barani ...	32	22
Baram ...	...	2	Baulani ...	1	8
3. Baidya ...	1,644	1,455	Deo ...	4	6
4. Kayastha ...	53,131	51,657	Deya ...	7	2
Arba ...	2	...	Lata Padma ...	43	36
Basu ...	95	75	Par ...	21	18
Bhadra ...	1	1	IX. Bhaskar ...	57	64
Chuil ...	4	4	X. Kamar ...	6,339	6,236
Chandra ...	101	81	Lohar ...	116	96
Daitya ...	4	5	Luia Das ...	1	...
Kush ...	40	39	XI. Goala ...	18,515	14,410
Lala ...	10	1	Ahir ...	107	92
Palit ...	37	31	Ghosh ...	45	24
Rakhit ...	1	...	Gaur ...	187	12
			Gadi ...	9	...
			Krishtnaut ...	4	1
			Kacherut ...	1	1
			Gour ...	1,962	903
			Haluai (moyra)	571	275
			Malakar ...	4,823	4,760
			Bhagani ...	6	...
			Fulmali ..	180	158
			1. Kurmi ...	1,875	192

Name of caste.	Male.	Female.	Name of caste.	Male.	Female.
1	2	3	1	2	3
2. Kairi ...	690	151	4. Amat ...	...	...
Karit ...	18	...	Amani ..	7	...
Kari ...	1	...	5. Bahelea ...	3	2
Mahto ...	288	247	Behalea ...	104	5
3. Kandu ...	642	376	6. Nunia ...	7,799	1,527
Bhunja ...	4	...	7. Ruhela ...	5	...
4. Kaibartta ...	35,178	34,872	8. Surlea ...	212	...
Das ..	17,044	15,973	Chharlea ...	31	...
Halia Das ...	2,163	1,716	Charlea ...	27	...
Maiti ...	1,187	941	9. Gourhi ...	65	9
5. Sad Gop ...	168	130			
6. Teli ...	2,252	2,212	I. Chandal ...	...	...
Ghanwai ..	4	...	Chang ...	103	83
Hindupal ...	25	21	Gajendra Das ...	294	353
Kalu ...	434	394	Nama Sudra ...	63,248	63,032
Oilman ...	9	...	Pahar ..	1	...
Taipal ...	1,252	1,452	Pachi ...	4	2
			Nama Das ...	116	123
1. Karni ...	372	241	Akhilakas ...	520	504
2. Sutradhar ...	15,000	14,208			
Barhi ...	12	...	1. Gareri ...	...	...
Katurea ...	153	141	Bhria ...	6	...
3. Chain ...	149	...	Gareli ...	7	1
Chaimal ...	5	...	2. Nat ...	268	250
Chha ...	30	...	Chaudali ...	61	47
4. Jugi ...	22,936	21,877	Nar ...	26	27
Kirpandit ...	8	13	3. Bagdi ...	1,162	869
Nath ...	207	222	Dulea ...	2,364	2,412
Pandit ...	15	10	4. Kahar ...	694	144
Jayesh ...	7	...	Achanmi ...	6	...
Muny ...	45	36	Behara ...	29	...
5. Sanyasi ...	76	123	Durhye ...	4	...
6. Sunri ...	6,344	6,700	Rawani ...	5,689	137
Muri ...	1	...	Gaj ...	93	78
Sawa ...	997	455			
Shaha ...	15,372	15,221	I. Kooh ...	15,368	15,297
			Bhanga Khetri	382	174
1. Patni ...	9,924	9,501	Dutt Bansi ...	8	8
2. Malo ...	1,330	9,804	Kar ...	10	...
Makimal ...	29	30	Kabansi ...	1	...
3. Jhalo (malo) ...	2,291	2,050	Silabansa Bidi ...	36	33
Jahal ...	...	2	Bansi ...	9	...
4. Tear ...	2,606	2,233	Khen ...	31	13
Tilak Das ...	1,409	1,219	Pali ...	40	45
5. Doai ...	113	98			
6. Beldar ...	31	37	II. Kharwar ...	75	17
Bendar ...	16	3	Khasdewa ...	7	...
Bandar ...	8	12	Khurna ...	15	3
7. Bhut ...	34	5			
8. Ghatwal ...	1	...	III. Kalwar ...	657	546
Khafral ...	7	14	IV. Kant (Kewat) ...	25	...
9. Lahait ...	255	267	Kaura ...	5	...
Layit ...	12	6			
Rayant ...	25	...	V. Kot ...	16	5
10. Surya Bansi ...	26	23	VI. Mandai ...	1,718	1,663
11. Kapali ...	5,546	5,228	VII. Munda ...	3	4
12. Kawali ...	282	44	VIII. Odh ...	25	5
1. Bhar ...	635	34	Ruwa ...	1	...
Bar ...	2	...			
Raj Bhar ...	969	39	IX. Santal ...	33	29
2. Aguri ...	...	...	X. Badia ...	59	45
Akharea ...	3	...	Sikari ...	229	526
Ugra Khettri ...	6	6	Misikari ...	2	...
3. Banpar ...	34	4	Mal ...	3,708	2,247

Name of caste.	Male.	Female.	Name of caste.	Male.	Female.
1	2	3	1	2	3
XI. Chamar ...	1,599	1,002	XVII. Bhuimali ...	4,103	4,159
Parasar Das ...	1,125	993	Hari ...	315	401
Behad ...	136	133	Mehter ...	153	95
Muchi ...	6,176	4,154	Mutturiha ...	4	6
Rishi ...	314	196	Bhairaj ...	20	23
Ruhidas ...	105	29	Hatwi ...	1	...
Barimuchhar ...	60	55	XVIII. Buri ...	385	437
Muchar ...	848	538	XIX. Karanja ...	15	8
XII. Hajang ...	322	358	XX. Turalea ...	228	25
Hadung ...	3	2	XXI. Turi ...	6	...
Haidu ...	99	63	Turihar ...	2	...
XIII. Hodi (Bhuimali)	8,627	8,419	1. Baidyakar ...	26	26
XIV. Binda ...	239	17	Dhuli ...	264	314
Bhil ...	125	24	2. Bati ...	7	3
Bindu ...	40	25	3. Dai ...	126	124
XV. Bhuia ...	17	44	4. Nagar ...	1	...
XVI. Garo ...	...	...	5. Musahar ...	540	489
Ducha ...	2	...	6 Muhali ...	7	...
Huchra ...	70	42	7. Oswal ...	2	...
Khaksha ...	3	4	8. Parsi ...	1	...
			Besya ...	21	74

Statement II.

Statement showing the number of castes having a population more than ten thousand.

Castes.	Males.	Females.	Total.
1	2	3	4
Namasudra	63,248	63,032	126,280
Kayastha	53,131	51,657	104,788
Kaibartta	55,572	43,202	98,774
Jugi	23,173	22,120	45,293
Goala	18,515	14,410	32,925
Koobh	15,368	15,297	30,655
Shaha	15,372	15,221	30,593
Sutradhar	15,537	14,620	30,157
Napit	10,621	11,104	21,725
Patni	9,924	9,501	19,425
Muchi	10,363	7,100	17,463
Kumhar	7,995	7,404	15,399
Chunari	7,414	7,155	14,569
Sunri	6 344	6,700	13,044
Kapali	5,546	5,228	10,774

STATEMENT C.

"A" Class—Agricultural.

Name of caste.	Males.	Females.	Name of caste.	Males.	Females.
1	2	3	1	2	3
Barui	3,958	3,781	Kaibarta	35,178	34,872
Barani	32	22	Das	17,044	15,973
Baulani	1	8	Habadas	2,163	1,716
Deo	4	6	Maiti	1,187	941
Deya	7	2	Koch	15,368	15,297
Latapadma	43	36	Bhangakhettri ...	382	174
Par	21	18	Dutta Bansu ...	8	3
Bind	239	17	Kar	10	...
Bhul	125	24	Kubansie	1	...
Bindu	40	25	Shibabansahudi ...	36	33
Bhuiya	17	44	Bangsi	9	...
Chandal	...	...	Khen	31	13
Chang	103	83	Pali	40	45
Gajendra Das	294	353	Mandai	1,718	1,663
Nama Sudra	63,248	63,032	Rajbansi	4,946	4,561
Pabar	1	...	Sat Gope	168	130
Pachi	4	2	Kairi	690	151
Nama Das	116	125	Karit	18	...
Akhita Das	520	504	Kari	1	...
Hodi (Bhuimali) ...	8,627	8,419	Mahatu	288	247
Hajang	322	358	Nagur	1	...
Hadung	3	2	Kandi	3	1
Haidu	99	63	Kunt	25	...

"B" Class——Professional.

Brahman (with its sub-castes) ...	22,046	18,868
Babhan	4	0
Baidya	1,644	1,455
Kayastha	53,131	51,657
(All its sub-castes) ...	357	250
Kshatriya	5,820	5,541
Rajput	253	36
Astrajan	25	0
Baideli	19	15
Baram	0	2

"C" Class—Commercial.

Name of caste.	Males.	Females.	Name of caste.	Males.	Females.
1	2	3	1	2	3
Banias	447	373	Dai	126	124
Chandra	1	...	Loahit	255	267
Sarnabanik	1,050	1,019	Layit	12	6
Baisya	130	78	Rayait	25	...
Dat Asram	6	...	Sunri	6,344	6,700
Gandhabanik	2,295	2,391	Merin	1	...
Banpur	34	4	Suwa	997	455
Khatri (Banea) ...	1,257	365	Shaha	15,372	15,221
Doai	113	98	Kundu	642	376

"D" Class—Artisans.

Name of caste.	Males.	Females.	Name of caste.	Males.	Females.
1	2	3	1	2	3
Bhaskar	57	64	Sankhari	191	115
Kamar	6,339	6,236	Sankhi	5	5
Lohar	116	96	Sunar	37	9
Luia Das	1	...	Sarnakar	37	75
Karni	372	241	Malakar	4,823	4,760
Sutradhar	15,000	14,238	Bhagani	6	...
Barhi	12	...	Fulmali	180	158
Katuria	153	141	Kansari	95	60
Kumar	7,995	7,404	Rishi	314	196
Manoharpal	74	32	Ruhi Das ...	105	29
Pal Rudra	1,631	1,104	Barimuchar ...	60	55
Pal	2,276	2,166	Muchar	848	538
Kol	16	5	Halwai (maira) ...	571	275
Kacharu	11	21	Jugi	22,936	21,877
Kairi	690	151	Khirpandit ...	8	13
Karit	18	...	Nath	207	222
Kari	1	...	Pandit	15	10
Mahatu	288	247	Jayesh	7	...
Teli	2,252	2,212	Muni	45	36
Ghanwai	4	...	Bhunj	4	...
Hindupal	25	21	Kapali	5,546	5,228
Kalu	434	394	Kawali	282	44
Oilman	9	...	Tanti	4,083	3,741
Taipal	1,252	1,452	Tatma	6	...
Kuri (moyra) ...	896	727	Basak	56	44
Chamar	1,599	1,002	Karikar	474	470
Parasar Das ...	1,125	993	Mallik	76	82
Behad	136	133	Tantra Dhar ...	716	711
Muchi	6,176	4,154	Tatwa (tanti) ...	4	..

"E" Class—Pastoral.

Name of caste.	Males.	Females.	Name of caste.	Males.	Females.
1	2	3	1	2	3
Gareri	...	...	Gadi	9	...
Bhria	6	...	Kristaout	4	1
Gareli	...	71	Katchral	1	1
Goala	18,515	14,410	Gourshi	65	9
Ahir	107	92	Gaur	1,962	963
Ghosh	45	24	Kanra (Dom) ...	5	...
Goar (Gourhi) ...	187	12			

"F" Class—Hunting and fishing.

Name of caste.	Males.	Females.	Name of caste.	Males.	Females.
1	2	3	1	2	3
Badia	59	45	Malo	1,330	980
Sikari	229	526	Tear	2,606	2,233
Misikari	2	...	Tilak Das	1,409	1,219
Jhala (malo)	2,291	2,050	Jalea	39,056	37,823
Jabal	...	2	Makimal	29	30
Mal	3,708	2,247			

"G" Class—Serving groups including village menials.

Name of caste.	Males.	Females.	Name of caste.	Males.	Females
1	2	3	1	2	3
Aguri (with 2 sub-castes)	9	6	Bandar	8	12
Amat (amani) ...	7	...	Chain	149	...
Bhar	635	34	Kahar	694	144
Bar	2	...	Achharan	6	...
Raj Bhar	969	39	Behara	2,253	263
Ugrakhetri	6	...	Behara	29	...
Bhuimali	4,103	4,157	Durhye	4	...
Hari	315	401	Rawani	5,689	137
Mehtor	153	95	Gaj	93	78
Maturcha	4	6	Kurmi	372	241
Behalea	104	5	Rawani	...	...
Bahalia	3	2	Napit	13,009	12,640
Baiti	7	3	(5 *Sub-castes.*)	10,647	11,104
Bagdi	1,162	869	Nunia	7,799	1,527
Dulia	2,364	2,412	Patni	9,924	9,501
Beldar	31	37	Santal	33	29
Bendar ...	16	3	Ghatwal	1	...

"H" Class—Unproductive group.

Name of caste.	Males.	Females.	Name of caste.	Males.	Females.
1	2	3	1	2	3
Bhat	34	5	Dhuli	264	314
Barna Brahman ...	625	591	Nat	268	250
Daibagya Brahman ...	7	10	Sanyasi	76	123
Lagnacharja ...	356	336	Baisnab	4,242	5,485
Badyakar	26	26			

A. C.—Reg. No. 2814J—90—1-9-94.

DISTRICT CENSUS REPORT.

No. 1488, dated Faridpur, the 18th April 1892.

From—T. L. JENKINS, Esq., late District Magistrate of Faridpur,
To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to your Circular No. 7T.F., dated the 3rd October 1891, forwarding Census Circular No. 6T.F. of the same date, I have the honour to submit the following report about the recent census of this district, as requested therein:—

REPORT ON THE CENSUS OF THE DISTRICT OF FARIDPUR, 1891.

HEAD I.—EARLY HISTORY, ETC.

FARIDPUR district is bounded on the north and east by the river Ganges, called also at various stages Padma and Meghna, west by the river Gorai or Madhumati, and south by the district of Backergunge. It lies between the Pabna district on the north, Jessore on the west, Backergunge on the south, and Dacca on the east. Up till 1874, when *thanas* Madaripur, Kotalipara, Palang, and Sibchar were included in the Backergunge district, the southern side of the district was separated from Backergunge by the river Kumar and a succession of large morasses.

2 The following statement shows the distribution of population and the area, &c, of the district:—

THANAS	Area in square miles	Number of villages	Total occupied houses	POPULATION		
				Male	Female	Total
1	2	3	4	5	6	7
Faridpur	174	197	19,288	50,243	46,742	96,985
Bhushana	135	315	21,494	50,377	51,805	102,182
Awanpur	156	318	21,646	49,924	53,024	102,948
Bhanga	175	511	37,058	93,099	94,790	187,889
Muksudpur	220	427	30,529	86,058	90,360	176,418
Total	860	1,798	130,015	329,701	336,721	666,422
Madaripur	240	454	34,102	95,855	97,693	193,548
Gopalganj	171	179	15,765	48,573	48,261	96,834
Kotalipara	139	246	15,080	39,235	39,894	79,129
Palang	308	485	55,968	134,563	144,521	279,084
Sibchar	121	183	22,211	66,802	65,050	131,852
Total	979	1,547	143,156	385,028	395,419	780,447
Goalundo	140	323	23,581	67,055	58,983	126,038
Baliakandi	123	264	19,047	48,460	49,338	97,798
Pangsa	165	471	23,618	62,847	63,768	126,615
Total	428	1,058	66,246	178,362	172,089	350,451
GRAND TOTAL	2,267	4,403	339,417	893,091	904,229	1,797,320

Area of the district in square miles in—

1872.	1881.	1891.
1,496	2,267	2,267

3. In 1872, *thanas* Madaripur, Palang, Kotalipara, and Sibchar, comprising an area of 771 square miles, were not censused in this district, as they were at that time included in the district of Backergunge.

During the last ten years there have been some changes in the *thana* jurisdiction of the Goalundo subdivision. Formerly Belgachi was a *thana* in that subdivision, but it was subsequently converted into a new *thana*, called Baliakandi, with new boundaries.

In the year 1883, 69 square miles, containing 114 villages, were transferred from Pangsa to Baliakandi; 39 square miles, containing 144 villages, from Belgachi to Pangsa; 52 square miles, containing 108 villages, from Belgachi to Baliakandi; and 43 square miles, containing 83 villages, from Belgachi to Goalundo *thana*. The total area of the subdivision was not affected in any way on account of these changes. There is no distinction between the civil and criminal jurisdictions of the district.

4. The total population from 1872 in the present area of the district is shown, *thana* by *thana*, in the following statement :—

Thanas.	Area in square miles.	Population		
		1872.	1881.	1891.
1	2	3	4	5
Faridpur ..	174	85,661	91,551	96,985
Bhushana .	135	114,262	107,415	102,182
Awanpur ...	156	102,146	100,257	102,948
Bhanga ...	175	141,619	168,718	187,889
Muksudpur ...	220	134,825	156,933	176 418
Total ...	860	578,513	624,874	666,422
Madaripur ...	240	235,947	165,917	193,548
Gopalganj ...	171	88,224	85,341	96,834
Kotalipara ...	139	59,627	66,154	79 129
Palang ...	308	176,423	256,250	279,084
Sibchar ...	121	71,283	116,765	131,852
Total ..	979	631,504	690,426	780,447
Goalundo ...	140	107,084	106,050	126,038
Baliakandi ...	123	77,970	65,069	97,798
Pangsa ...	165	107,365	150,366	126,615
Total ...	428	292,419	321,485	350,451
Grand Total	2,267	1,502,436	1,636,785	1,797,320

The population of the district per square mile is given below :—

1872.	1881.	1891.
662	722	792

The northern portion of the district, *i.e.*, the Goalundo subdivision, is the most populous, having 350,451 souls in all, or 819 persons per square mile. The middle portion of the district, that is, the Sadar subdivision, is the lowest, having 666,422 souls in all, or 775 persons per square mile. The southern portion of the district, though comparatively less populous as shown in the census return, having 780,447 souls in all, or 797 persons per square mile, is the most densely populated part after all, as a considerable portion of it is covered by morasses and *bils*. In the recent census, the percentage of increase of population of this district is 9·8, against 8·6 in 1881. The increase is due to natural causes aided by the development of trade in the Madaripur and Goalundo subdivisions.

5. Fortunately for the district, though there are no sanitary arrangements in the interior, the natural drainage is good, and consequently the people generally keep fairly good health. The district is naturally divided into two parts, each presenting distinct physical characteristics. The first, or northern division, possesses a rich, light, sandy soil. It is comparatively high, is well wooded, and, with the exception of a few low plains devoted to the cultivation of *aman* rice, is capable of producing in abundance every description of cold-weather crops.

The second, or southern division, which commences from the Sadar station, is marshy, and becomes gradually lower until it approaches Backergunge, where it loses itself in one immense swamp. The river banks are high, and share in the prosperous appearance of more favoured tracts; but in the interior, where the lands are low, the villages appear like isolated islands, especially in the rainy season. In most of these marshy places *dhan* is grown in abundance, except in some which do not dry up in any season of the year, and consequently remain uncultivated. The banks of the streams traversing the swamps of the south are covered by one long continuous line of densely populated villages. The river Kumar, for instance, which winds like a huge snake throughout the centre of the district, presents this spectacle. Similarly also the Sitallakya and other streams.

The southern part of the district is largely inhabited by low-caste Chandals; they are generally cultivators and strongly attached to their rural homes. Their homesteads are built on large mounds of earth, which are generally 12 to 20 feet above the bed of the swamps. During the rainy months, while the whole country becomes inundated and locomotion almost impossible except by boat, they have to collect their cattle and keep them in their homesteads, and feed them on what fodder they store up during the dry season. Faridpur district is encircled on the north, east, and west by large rivers. During the last 20 years, the greater portion of the north and of the east sides have been washed away by the river Padma or Ganges and have re-formed in the shape of new *chars*.

6. The entire district is a portion of ancient Banga, the geographical extent of which was far less than what is now known as Bengal Proper. But looking to the divisions of the principal castes, who in ancient times were named after the provinces which they inhabited, it appears that people from other parts of the country, *e.g.*, Uttar Rahr, Dakhin Rahr, Barendra, immigrated into this district at a very early period. This fact can be traced from the names of the different sections of the Brahmans and Kayasthas who at present inhabit it The Kayasthas are generally divided into Bangaja, Uttar Rahri, and Dakhin Rahri, and Brahmans into Rahri, Barendra, and Vaidik. All these divisions are found in this district.

The district of Faridpur is the original birthplace of Bangas, Kayasthas and the Vaidik Brahmans. Those belonging to other divisions of Rarhi, Barendra, &c., are so called from the places from which they originally came. The southern side of the river Ganges is called Banga, and the north side Barendra Bhumi, while the western side of the river Hooghly is called Rahr. As regards the Vaidik, a division of the Brahmans, it is not traceable from what place they came or when they settled in Bengal. These Brahmans perform the Vaidik ceremony (*Adya sraddh*), and hence are called Vaidik. They are divided into two classes—Dakhinatya and Paschatya. From the etymology of these words, it seems that the former section immigrated into Bengal from the south, and the latter name (Paschatya) either signifies that they came from the west, or that they came after the Dakhinatyas. It is, however, difficult to say when, and from what place, they came and settled in Bengal.

Head II.—Movement of the population.

7. The following table shows the increase and decrease of the district population, *thana* by *thana*. The general increase of 9·8 per cent is due, as I have already stated, to natural causes, and also to the development of trade in the Madaripur and Goalundo subdivisions:—

Thanas	Population.		Variation per cent.	
	1891.	1881.	Increase.	Decrease.
1	2	3	4	5
Faridpur	96,985	91,551	5·82	...
Bhushana	102,182	107,415	..	4 87
Awanpur	102,948	100,257	2 68	...
Bhanga	187,889	168,718	11 36	...
Muksudpur ...	176,418	156,933	12·41	...
Total ...	666,422	624,874	6 64	...
Madaripur	193,548	165,917	16·65	...
Gopalganj	96,834	85,341	13 46	...
Kotalipara	79,129	66,153	19·61	...
Palang	279,084	256,250	8 91	...
Sibchar	131,852	116,765	12 92	...
Total ..	780,447	690,426	13·03	...
Goalundo	126,038	106,050	18 84	...
Bahakundi	97,798	65,069	50 29	...
Pangsa	126,615	150,366	...	15·79
Total ...	350,451	321,485	9 01	..
Grand Total ...	1,797,320	1,636,785	9·80	...

The decrease of population in *thana* Bhushana is due to the following causes:—

1st.—Saidpur in Bhushana was formerly the principal seat of commerce in the district, when the river Barasia was navigable throughout the year and the banks of the river were densely populated, but as now it dries up in the hot season, its former importance has greatly diminished.

2nd.—*Thana* Bhushana being comparatively thickly wooded and covered with jungle which gives cover to wild boars, a large number of cultivators have been obliged to shift their residence to the neighbouring *thana* Baliakandi.

The decrease of 15·79 per cent. in Pangsa *thana* is also due to similar causes. The increase of 50·29 per cent. in *thana* Baliakandi is partly due to natural causes and partly to migration of a large number of cultivators from *thanas* Bhushana and Pangsa.

Some new *chars* have formed in the jurisdiction of *thana* Goalundo, where many cultivators have settled permanently. Goalundo is also the principal centre through which the population of Eastern Bengal moves. A large number of pilgrims from Eastern Bengal went to Calcutta on the occasion of the Ardhodaya Yoga (bathing festival), which took place a few days before the night of the census. Many of these were counted at Goalundo on their way back a few days after. These are some of the probable causes of the increase of the population of this *thana* by 18·84 per cent. Kotalipara is comparatively low and produces *áman dhan* in abundance. The increase of 19·61 per cent. in this *thana* is due entirely to natural causes. The greater part of *thana* Madaripur is open land. The more the *chars* become habitable, the more the cultivators come from the neighbouring district of Barisal to settle in these tracts. Hence the increase of 16 65 per cent. The increase of population in all other *thanas*, as shown in the statement under that head, is due entirely to natural causes

8. Faridpur has at present only two towns, viz., the Sadar and Madaripur. Formerly there was another town at Goalundo, which was washed away by the river Ganges about four years ago. The Goalundo subdivision was, therefore, removed to Rajbari, but no town has yet been formed there. In 1872, there were no towns in this district except Faridpur. The town population itself of the district is—

Towns.	1872.	1881	1891.
1	2	3	4
Faridpur ...	8,593	10,263	10,774
Madaripur	...	12,298	13,772
Goalundo	..	8,652	...

The largest town in the district is Madaripur. Faridpur town has no manufactures, and is simply a depôt of country trade. Madaripur is the centre of a flourishing jute trade, and is situated at the junction of two rivers, Arialkhan and Kumar. There has been no extension of jurisdiction in the municipalities of Faridpur and Madaripur since 1872

9. The number of Government employés preponderates in the urban population, and amongst the latter must also be included a number of strangers who come in search of employment; consequently the number of different religions found amongst the urban population is greater than in the rural tracts. Town population is also more dense as compared with other tracts.

10. On examining the census returns of this district, it appears that out of 1,797,320 persons, 1,723,988 were born within the district, 65,104 in other districts of Bengal Proper, and 8,228 in other places. Out of the 8,228 souls, 4,772 belong to Bihar, 236 to Chota Nagpur, 208 to Orissa, and 3,012 to other places. Most of the persons born outside the district are found in urban areas and hold employment under Government, while a few may be occupied in trading. There is no immigration or emigration, strictly so called, in the district. There is, however, a temporary immigration of reapers from other places in the jurisdiction of Kotalipara *thana* during the harvest time. Many agricultural labourers also migrate temporarily to Backergunge to cut paddy.

11. There is no mining centre in this district. On examining the tabulation register IX of this district, it appears that 8,228 people out of 1,797,320 souls immigrated to this district from other places, and chiefly from Bihar. It also appears that almost all of them were shown under town population. They generally belong to the caste of Kshatriya, Goala, Kurmi, Rawanibehara, Nunia, &c., and are employed as menial servants, palki-bearers, and earth-diggers. They are tempted here by the higher rate of wages.

12. The following table shows the caste, occupation, &c., of these immigrants:—

Name of district from which emigrated.	Number and name of village and block.	Number of persons.	No.	Caste.	Occupation.
1	2	3	4	5	6
Patna	Ghatakhan, 2697 ...	31	3	Kshatriya ..	Zamindars' peons.
			28	Kurmi ...	Palki-bearers.
Chapra	Rupar, 2060 ...	43	39	Gosla ..	Earth-diggers.
			4	Dhanuk ...	Ditto.
	Charkhagdi, 2061 ...	85	15	Moirah ..	Day-labourers and earth-cutters.
			11	Kurmi ...	Ditto.
			30	Dhanuk ..	Ditto.
			14	Kumar ...	Ditto.
			15	Shaha ..	Ditto.
Monghyr	Gopalpur, 740 ...	8	8	Rawanibehara	Palki-bearers.
Chapra	Samanta Sadhan, 2647 ...	25	25	Numia ...	Day-labourers.
Do.	Saulpara, 2182 ...	5	5	Sheik ...	Quilt-makers.

Head III.—Varying density of the population.

13. The following statement shows the varying density of the population in different parts of this district:—

Thanas.	Persons per square mile.			Increase or decrease per square mile in 1891 as compared with the totals of 1881.		Increase or decrease per square mile in 1881 as compared with the totals of 1872.	
	1891.	1881.	1872.	Increase.	Decrease.	Increase.	Decrease.
1	2	3	4	5	6	7	8
Faridpur	557	526	492	31		34	...
Bhushana	757	796	846	...	39	...	50
Awanpur	660	643	654	17	...	...	11
Bhanga	1,074	964	809	110	...	155	...
Muksudpur ...	802	713	613	89		100	...
Total ...	775	727	672	48	...	55	...
Madaripur ...	806	691	983	115	...	...	292
Gopalganj	566	499	515	67	...	...	16
Kotalipara ...	569	476	429	93	...	47	...
Palang	906	832	573	74	...	259	...
Sibchar	1,090	965	589	125	...	376	...
Total ..	797	705	645	92	...	62	...
Goalundo	900	757	765	143	...	...	8
Baliakandi ...	795	529	633	266	...	...	104
Pangsa	767	911	650	...	144	261	...
Total ...	819	751	683	68	...	68	...
Grand Total ...	793	722	662	71	...	60	...

During the last ten years there have been great changes in the *thana* jurisdiction of the Goalundo subdivision, the details of which have been stated in paragraph 2. The density of the population of the district and the causes of increase and decrease have been discussed in paragraph 4.

Two thanas, Faridpur (7,224) and Goalundo (7,698), have each a village population of 5,000 and more. Five more have a population of more than 3,000, viz., Madaripur, Gopalganj, Kotalipara, Palang, and Sibchar.

14. The subjoined table shows the number of villages in each *thana* in this district classified according to population :—

Thanas.	Total number of villages.	Total population.	1—199.		200—499.		500—999.		1,000—1,999.		2,000—2,999.		3,000—4,999.		5,000—9,999.	
			No.	Population.	No.	Population.	No.	Population.	No.	Population.	No.	Population.	No.	Population.	No.	Population.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Faridpur	197	96,985	61	8,323	81	27,743	34	23,896	17	22,249	1	2,306	2	5,258	1	7,224
Ahushana	315	102,182	135	14,626	117	35,511	50	33,967	12	15,849	1	2,229	...	...	...	...
Bwanpur	348	102,948	166	19,019	125	39,458	46	29,759	10	12,489	1	2,223	...	...	...	...
Bhanga	511	187,889	205	27,849	194	62,993	82	57,286	28	35,541	2	4,220	...	...	...	...
Muksudpur	427	176,418	156	18,241	158	53,358	76	53,465	35	47,216	2	4,138	...	...	...	...
Total ...	1,798	666,422	723	88,064	675	219,063	288	198,373	102	133,344	7	15,116	2	5,258	1	7,224
Madaripur	354	193,548	166	18,607	155	51,133	89	61,068	36	40,725	6	15,405	2	6,610	...	...
Gopalganj	179	96,834	56	6,993	62	21,120	32	22,119	24	31,596	3	8,061	2	6,945	...	...
Kotalipara	246	79,129	137	12,613	53	16,982	42	28,398	12	15,581	1	2,499	1	3,056	...	...
Palang	485	279,084	140	14,753	147	46,662	118	79,416	53	68,409	21	48,544	6	21,300	...	...
Sibchar	183	131,852	42	5,337	48	16,277	47	34,281	40	57,491	3	7,372	3	11,094	...	...
Total ...	1,547	780,447	541	58,303	465	152,174	328	225,282	165	213,802	34	81,881	14	49,005	...	...
Goalundo	323	126,038	155	18,407	101	33,435	51	34,585	13	23,175	...	...	2	8,738	1	7,698
Baliakandi	264	97,798	102	12,060	106	35,981	41	26,345	12	16,357	3	7,055	...	...	...	...
Pangsa	471	126,615	221	24,031	191	55,497	48	32,297	11	14,790	...	...	...	...	...	...
Total ...	1,058	350,451	478	54,498	398	124,913	140	93,227	36	54,322	3	7,055	2	8,738	1	7,698
Grand Total ...	4,403	1,797,320	1,742	200,865	1,538	496,150	756	516,882	303	401,468	44	104,052	18	62,981	2	14,922

The lands in all the thanas of the Madaripur subdivision and in Muksudpur, Bhanga, and Awanpur, of the Sadar subdivision, are very fertile, and produce in abundance crops in both seasons. This is, however, a rice-producing district. Jute cultivation is, however, rapidly increasing. The introduction of the Bihia sugar mill has improved the outturn and quality of sugar.

Head IV.—Religion.

15. The following statement shows the distribution of the population of this district according to religion, as compared with the population in 1881 and 1872 :—

Hindus.							Muhammadans.						
1872.	1881.	1891.	Variation in 1881 as compared with the population in 1872.		Variation in 1891 as compared with the population in 1881.		1872.	1881.	1891.	Variation in 1881 as compared with the population in 1872.		Variation in 1891 as compared with the population in 1881.	
			Increase.	Decrease.	Increase.	Decrease.				Increase.	Decrease.	Increase.	Decrease.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
628,391	653,992	697,669	25,601	...	43,677	...	869,116	974,983	1,096,030	105,867	...	121,047	...

Christians.							Buddhists.						
1872.	1881.	1891.	Variation in 1881 as compared with the population in 1872.		Variation in 1891 as compared with the population in 1881.		1872.	1881.	1891.	Variation in 1881 as compared with the population in 1872.		Variation in 1891 as compared with the population in 1881.	
			Increase.	Decrease.	Increase.	Decrease.				Increase.	Decrease.	Increase.	Decrease.
15	16	17	18	19	20	21	22	23	24	25	26	27	28
2,050	2,741	3,539	691	...	798	...	...	13	4	13	...	...	9

All others.							Total of all religions.						
1872.	1881.	1891.	Variation in 1881 as compared with the population in 1872.		Variation in 1891 as compared with the population in 1881.		1872.	1881.	1891.	Variation in 1881 as compared with the population in 1872.		Variation in 1891 as compared with the population in 1881.	
			Increase.	Decrease.	Increase.	Decrease.				Increase.	Decrease.	Increase.	Decrease.
29	30	31	32	33	34	35	36	37	38	39	40	41	42
2,879	5	78	...	2,874	73	...	1,502,436	1,631,734	1,797,320	129,298	...	165,586	...

16. It appears from the above statement that the number of Muhammadans of this district is greater than that of Hindus. This is probably owing to its being contiguous to the district of Dacca, which was, for a long time, the seat of the Muhammadan Government of Bengal, and which still contains a large Muhammadan population. The *char* cultivators are mostly Muhammadans. They increase more rapidly than the Hindus, owing to the prevalence of widow-marriage among them. One Dudu Meah in the present century professed to preach a purer form of Islamism, and succeeded in organizing the Muhammadans (especially the lower classes) of this district into a distinct sect. His son is still looked upon as the head of the Ferazi sect, and his house in the Madaripur subdivision is still visited by Muhammadans from neighbouring districts.

The very large decrease under the head of "All other religions" in 1881, in comparison with 1872, was due to the entry of many persons as Hindus who were at the census of 1872 classed as aborigines.

17. There is no shrine or other sacred place in this district either of the Hindus or Muhammadans. Some Bunias and Chandals of this district have been converted to Christianity, and one Muhammadan and a few Hindus were converted to Brahmoism during the last ten years. No new sect has sprung up in this district. Here, as in other districts, the Vaishnava and the Sunni sects predominate in the Hindu and Muhammadan religions, respectively. The subjoined statement shows the distribution of population in each *thana* according to religion:—

Showing distribution of the population in each thana according to religion.

Thanas.	Hindus.			Muhammadans.			Christians.			Brahmos.			Buddhists.			Jains.			Total of all religions.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Faridpur	17,849	16,667	34,516	32,349	30,039	62,388	24	27	51	18	8	26	3	1	4	...	...	...	50,243	46,742	96,985
Bhushana	17,761	19,085	36,846	32,615	32,720	65,335	...	...	...	1	...	1	...	...	...	...	...	...	50,377	51,805	102,182
Awanpur	13,978	15,835	29,813	35,946	37,189	73,135	...	...	...	...	...	...	...	...	...	...	...	...	49,924	53,024	102,948
Bhanga	28,810	31,216	60,026	64,265	63,554	127,819	5	1	6	19	19	38	...	...	...	...	...	...	93,099	94,790	187,889
Muksudpur	42,218	45,125	87,343	43,525	44,939	88,464	315	296	611	...	...	...	...	...	...	...	...	...	85,058	90,300	175,418
Total ...	120,616	127,928	248,544	208,700	208,441	417,141	344	324	668	38	27	65	3	1	4	...	...	...	329,701	336,721	666,422
Madaripur	38,425	40,114	78,539	57,253	57,436	114,689	177	143	320	...	...	...	...	...	...	...	...	...	95,855	97,693	193,548
Gopalganj	29,289	29,696	59,085	19,126	18,493	37,619	58	72	130	...	...	...	...	...	...	...	...	...	48,573	48,261	96,834
Kotalipara	27,250	28,300	55,550	10,853	10,443	21,296	1,132	1,151	2,283	...	...	...	...	...	...	...	...	...	39,235	39,894	79,129
Palang	43,331	52,129	95,460	91,228	92,392	183,620	2	...	2	2	...	2	...	...	...	...	...	...	134,563	144,521	279,084
Sibchar	15,410	16,427	31,837	51,392	48,623	100,015	...	...	...	...	...	...	...	...	...	...	...	...	66,802	65,050	131,852
Total ...	153,805	166,666	320,471	229,852	227,387	457,239	1,369	1,366	2,735	2	...	2	...	...	...	...	...	...	385,028	395,419	780,447
Goalundo	22,006	19,723	41,729	44,954	39,214	84,168	87	43	130	1	2	3	...	...	...	7	1	8	67,055	58,983	126,038
Batiakandi	22,453	23,745	46,198	26,007	25,593	51,600	...	...	...	...	...	...	...	...	...	...	...	...	48,460	49,338	97,798
Pangsa	19,439	21,288	40,727	43,405	42,477	85,882	3	3	6	...	...	...	...	...	...	...	...	...	62,847	63,768	126,615
Total ...	63,898	64,756	128,654	114,366	107,284	221,650	90	46	136	1	2	3	...	...	...	7	1	8	178,362	172,089	350,451
Grand Total ...	338,319	359,350	697,669	552,918	543,112	1,096,030	1,803	1,736	3,539	41	29	70	3	1	4	7	1	8	893,091	904,229	1,797,320

Kotalipara and Gopalganj are two outlying *thanas*. It has already been stated that this district is the principal seat of the Vaidik Brahmans, whose original residence was Kotalipara. They offered a strong opposition to the Muhammadans when the latter attempted to settle in those tracts, the result being that the Hindu population of those *thanas* even now preponderates. Even to the present day the Vaidik Brahmans lead a life according to the highest and purest Hindu ideal. The Christian religion was at first introduced into the Kotalipara, Gopalganj, and Muksudpur quarters of this district by Mr. Page, a missionary, who came from Barisal and succeeded in converting many Chandals. Some progress has since been made by the Rev. Mathuranath Bose of Gopalganj.

Those of the Hindu religion who worship the god Vishnu are called Vishnu-worshippers or Vaishnavas. The tenets of Vaishnavism are more liberal than those of Saktaism. Vaishnavas must not, however, sacrifice animals. As, however, they are not obliged to lead an active life, many of them become professional beggars. Nearly all the Muhammadans of this district belong to the sect of Sunni, because most of them were originally Hindus and were converted to Muhammadanism by Sunni Khalifas, or missionaries who came from Arabia.

Head V.—Infirmities.

18. The subjoined table shows the total number of persons suffering from various infirmities classified *thana* by *thana*. The definitions of insanity and leprosy which were defined for the purposes of census were well understood by the enumerators of this district.

Thanas.	Insane.			Deaf and Dumb.			Blind.			Lepers.			Total.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Faridpur	40	23	63	53	40	93	54	30	84	5	8	13	152	101	253
Bhushana	22	26	48	56	32	88	47	33	80	18	4	22	143	95	238
Awanpur	19	16	35	27	17	44	28	26	54	12	4	16	86	63	149
Bhanga	44	42	86	77	45	122	80	44	124	39	9	48	240	140	380
Muksudpur	48	47	95	74	47	121	48	30	78	47	9	56	217	133	350
Total ...	173	154	327	287	181	468	257	163	420	121	34	155	838	532	1,370
Madaripur	28	29	57	81	39	120	68	31	99	41	5	46	218	104	322
Gopalganj	21	19	40	51	33	84	44	26	70	51	17	68	167	95	262
Kotalipara	17	15	32	28	17	45	19	13	32	27	6	33	91	51	142
Palang	80	55	135	81	51	132	78	54	132	57	13	70	296	173	469
Sibchar	27	26	53	50	15	65	44	29	73	20	6	26	141	76	217
Total ...	173	144	317	291	155	446	253	153	406	196	47	243	913	499	1,412
Goalundo	35	27	62	59	37	96	51	46	97	22	6	28	167	116	283
Baliakandi	32	23	55	26	21	47	42	22	64	17	3	20	117	69	186
Pangsa	45	27	72	38	33	71	61	40	101	40	11	51	184	111	295
Total ...	112	77	189	123	91	214	154	108	262	79	20	99	468	296	764
Grand Total ...	458	375	833	701	427	1,128	664	424	1,088	396	101	497	2,219	1,327	3,546

Head VI.—Education.

19. The table below shows the literate and illiterate of different classes of this district:—

Religion.	Male.				Female.				Total of both Sexes.			
	Pupils.	Literate.	Illiterate.	Total.	Pupils.	Literate.	Illiterate.	Total.	Pupils.	Literate.	Illiterate.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu	18,979	53,860	265,480	338,319	701	2,875	355,774	359,350	19,680	56,735	621,254	697,669
Musalman ...	5,263	18,833	528,822	552,918	134	300	542,678	543,112	5,397	19,133	1,071,500	1,096,030
Christian ...	84	282	1,437	1,803	44	119	1,573	1,736	128	401	3,010	3,539
Buddhist ...	...	3	...	3	...	...	1	1	...	3	1	4
Jain	...	6	1	7	...	...	1	1	...	6	2	8
Brahmo ...	12	21	8	41	4	11	14	29	16	32	22	70
Total ...	24,338	73,005	795,748	893,091	883	3,305	900,041	904,229	25,221	76,310	1,695,789	1,797,320

Out of 1,797,320 souls, 25,221 are pupils, 76,310 literate, and 1,695,789 illiterate. Out of 76,310 literate, 2,416 persons are English-knowing.

20. The following statement shows comparative statistics of schools and pupils since 1882-83:—

Year.	Number of schools.	Increase (+) or decrease (—)	Number of pupils	Increase (+) or decrease (—).
1	2	3	4	5
1882-83	1,005	+ 519	13,012	+ 26,693
1883-84	1,524		39,705	
1884-85	2,605	+ 1,081	51,588	+ 11,883
1885-86	2,332	— 273	44,744	— 6,844
1886-87	1,305	— 1,027	32,036	— 12,708
1887-88	1,930	+ 625	44,202	+ 12,166
1888-89	1,641	— 289	39,970	— 4,232
1889-90	1,707	+ 66	39,330	— 640
1890-91	1,336	— 371	31,035	— 8,295

The above table shows net increase and decrease of schools and pupils since 1882-83. The cause of the decrease in this district is chiefly due to the rise in the price of food, which prevented the poorer classes of the people from sending their children to school. In years when cholera breaks out, schools are, of course, found to decrease.

21. The following statement shows spread of education in different parts of this district in relation to character and religion of population:—

Thanas	High English Schools.					Middle English Schools					Vernacular Schools.					Total.				
	Number of schools	Pupils				Number of schools	Pupils				Number of schools	Pupils.				Number of schools	Pupils.			
		Hindu.	Musalman.	Christian.	Total.		Hindu.	Musalman.	Christian.	Total		Hindu.	Musalman.	Christian.	Total.		Hindu	Musalman.	Christian.	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Faridpur	2	304	30	4	338	2	216	54	2	272	54	736	374	3	1,113	58	1,256	458	9	1,723
Bhushana						3	101	20		121	98	1,380	693		2,073	101	1,481	713		2,194
Awanpur						..	...	.	.	..	69	940	471		1,420	69	940	471		1,420
Bhanga	1	110	26		136	2	125	18		143	84	1,337	596		1,927	87	1,462	640		2,208
Muksudpur ,,				.	.	2	81	18	.	99	140	2,103	921	13	3,097	142	2,344	939	13	3,196
Madaripur	1	137	4		141	6	454	119	1	574	28	505	223	...	768	35	1,136	346	1	1,483
Gopalganj		..				4	244	45	13	302		...	.		..	4	244	45	13	302
Koshpara ...			.		...	1	64	2	.	66	3	50	25		75	4	114	27		141
Palang .	1	52	1	.	53	6	616	22		638	20	674	137		811	27	1,342	160		1,502
Sibchar ...				..		1	31	1		32	1	63	10		73	2	94	11	.	105
Goalundo	1	312	33	.	345	1	80	11	.	91	78	1,068	726		1,794	80	1,460	770		2,230
Rajbarkandi	1	59	1		60	8	323	99		422	63	906	539		1,445	72	1,288	639	.	1,927
Pangsa	.	.	.	...		3	140	20		160	87	1,251	775		2,026	90	1,397	795		2,192
Total	7	974	95	4	1,073	39	2,461	429	16	2,906	725	11,126	5,490	16	16,632	771	14,561	6,014	36	20,611

Of the 20,611 pupils at schools, 14,561 were Hindus, 6,014 Musalmans, and 36 Christians. Of the seven high English schools, the Government Zillah School is by far the most successful institution in the district. Next to it comes Raja Surja Kumar's Institution. Then comes the Madaripur High School, and then the Arkandi Unaided Institution.

Head VII.—Languages.

22. The subjoined tables show the distribution of the chief languages in the district. Out of 1,797,320 persons found in the district on the night of the census, 1,790,632, or 99·6 per cent of the whole, speak the Bengali language Bengali is the principal language of the district. The remaining 6,688 persons speak different languages, the details of which have been given in the table.

Parent tongue.

LANGUAGES RETURNED.

MALE.

Thanas.	Sex total.	Bengali.	Hindi.	Urdu.	Nagri.	Persian.	Greek.	Uriya.	English.	Burmese.	Pashtu.	Khotta.	Arabic.	Sonthali.	Panjabi.	Jar.	Sanskrit.	Cabulian.	Kodh.	Khanjani.	Madrasi.	Armenian.	Buddhist.	Unspecified.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Faridpur	50,243	49,664	527	3	24	4	7	10	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bhushana	50,377	50,266	79	...	16	...	...	11	...	...	5	...	...	...	...	...	...	...	...	...	...	...	...	...
Awanpur	49,924	49,878	25	...	1	...	...	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bhanga	93,099	92,798	268	16	11	...	...	6	...	...	...	...	1	25	...	...	...	...	...	...	...	...	...	...
Muksudpur	86,958	85,961	43	1	5	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	330,701	328,587	942	20	57	4	7	49	2	2	5	...	1	25	...	...	...	...	...	...	...	...	...	...
Madaripur	95,855	95,356	487	...	2	1	...	2	7	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Gopalganj	48,573	48,439	8	...	125	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kotalipara	39,235	39,200	35	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Palang	134,563	134,109	391	...	55	...	...	3	...	...	...	...	5	...	...	...	...	...	...	...	...	...	...	...
Sibchar	66,802	66,524	228	14	31	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	385,028	383,628	1,149	14	213	6	...	5	7	...	...	1	5	...	...	...	...	...	...	...	...	...	...	...
Goalundo	67,055	64,514	2,237	58	96	12	...	21	81	...	...	...	...	4	...	8	1	3	14	1	1	1	1	2
Baliakandi	48,460	48,418	31	...	0	...	...	3	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Pangsa	62,847	62,635	156	6	41	...	...	3	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	178,362	175,567	2,424	64	146	12	...	26	86	...	...	...	...	4	1	8	1	3	14	1	1	1	1	2
GRAND TOTAL ...	893,091	887,782	4,515	98	416	22	7	80	95	2	5	1	6	29	1	8	1	3	14	1	1	1	1	2

LANGUAGES RETURNED.

FEMALE.

Thanas.	Sex total.	Bengali.	Hindi.	Urdu.	Greek.	Uriya.	English.	Sonthali.	Jar.	Kodh.	Khanjani.
26	27	28	29	30	31	32	33	34	35	36	37
Faridpur	46,742	46,545	185	1	3	...	8	...	...	...	...
Bhushana	51,805	51,789	14	...	...	...	...	2	...	...	...
Awanpur	53,024	53,024	...	...	...	...	...	...	...	...	...
Bhanga	94,790	94,787	3	...	...	...	...	33	...	...	...
Muksudpur	90,360	90,322	5	...	...	...	...	...	...	...	...
Total ...	336,721	336,467	207	1	3	...	8	35	...	...	...
Madaripur	97,693	97,668	20	...	...	...	5	...	...	...	...
Gopalganj	48,261	48,148	113	...	...	...	...	...	...	...	...
Kotalipara	39,894	39,892	2	...	...	...	...	...	...	...	...
Palang	144,521	144,504	17	...	...	...	...	...	...	...	...
Sibchar	65,050	65,042	8	...	...	...	...	...	...	...	...
Total ...	395,419	395,254	160	...	...	...	5	...	...	...	...
Goalundo	58,983	58,068	794	50	...	21	42	1	3	4	...
Baliakandi	49,338	49,337	1	...	...	...	...	...	...	...	...
Pangsa	63,768	63,724	42	...	...	2	...	...	...	...	...
Total ...	172,089	171,129	837	50	...	23	42	1	3	4	...
GRAND TOTAL ...	904,229	902,850	1,204	51	3	23	55	36	3	4	...

TOTAL NUMBER OF PERSONS SPEAKING—

Thanas.	Total of both sexes.	Bengali.	Hindi.	Urdu.	Nagri.	Persian.	Greek.	Uriya.	English.	Burmese.	Pashtu.	Khotta.	Arabic.	Sonthali.	Panjabi.	Jar.	Sanskrit.	Cabulian.	Kodh.	Khanjani.	Madrasi.	Armenian.	Buddhist.	Unspecified.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Faridpur	96,985	96,209	712	4	24	4	10	10	10	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bhushana	102,182	102,055	93	...	16	...	...	11	...	...	5	...	...	2	...	...	...	...	...	...	...	...	...	...
Awanpur	102,948	102,902	25	...	1	...	...	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bhanga	187,889	187,585	271	16	11	...	...	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Muksudpur	176,418	176,303	48	1	5	...	...	2	...	...	...	...	1	58	...	...	...	...	...	...	...	...	...	...
Total ...	666,422	665,054	1,149	21	57	4	10	49	10	2	5	...	1	60	...	...	...	...	...	...	...	...	...	...
Madaripur	193,548	193,024	507	...	2	1	...	2	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gopalganj	96,834	96,587	121	...	125	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Kotalipara	79,129	79,092	37	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Palang	278,084	278,013	408	...	55	...	...	3	...	...	...	...	5	...	...	...	...	...	...	...	...	...	...	...
Sibchar	131,852	131,566	236	14	31	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	780,447	778,882	1,309	14	213	6	...	5	12	...	...	1	5	...	...	...	...	...	...	...	...	...	...	...
Goalundo	126,038	122,582	3,031	108	96	12	...	42	123	...	...	...	...	5	...	11	1	3	18	1	1	1	1	2
Baliakandi	97,798	97,755	32	...	9	...	...	2	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Pangsa	126,615	126,550	198	6	41	...	...	5	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	350,451	346,926	3,261	114	146	12	...	49	128	...	...	...	...	5	1	11	1	3	18	1	1	1	1	2
GRAND TOTAL ...	1,797,320	1,790,862	5,719	149	416	22	10	103	150	2	5	1	6	65	1	11	1	3	18	1	1	1	1	2

There has been no change of language in this district since 1872. Neither have any marked dialects disappeared. Dialectic variation according to indigenous divisions does not appear to exist.

Head VIII.*—Castes.

23. The following is a list of the principal castes in this district according to social precedence as locally recognized :—

Brahmans.—

1. Rarhi.
2. Barendra.
3. Vaidik.

A dispute for the social precedence among the three subdivisions of Brahmans has existed for a long time, and no final settlement has yet been come to. I have merely followed Mr. Risley's order in classifying them, but it appears that both the Rarhi and Barendra claim to be descended from the five Kanaujia Brahmans said to have been sent to Bengal in the 11th century, and from their Kanaujia wives. Whatever may be the real facts, I think I may say that the leading families of both of these divisions in this district enjoy about the same social position and prestige. The Vaidik Brahmans are fewer and of less account. Besides the three main subdivisions of Brahmans, there are others, such as *Acharjias* and *Barna Sarmas* (fallen Brahmans), holding a very low station in society.

24. *Kshatriya.*—Kshatriyas of this district claim to be descendants of Rajputs, and seem to have immigrated here at the time of the introduction of indigo plantations.

25. *Baidya.*—

1. Rarhi Baidya.
2. Barendra Baidya.

Rarhi Baidyas claim to have descended from Baidyas settling in *Rarh* tracts lying west of the Ganges, and to have immigrated into this district 700 years ago. Barendra Baidyas are original settlers of this place, and it is very difficult to ascertain the relative position in society of these two classes in absence of inter marriage between them, and it is said that there are no Rarhi Baidyas in this district.

26. *Kayastha.*—Of late years this place has seen a considerable social movement among the Kayasthas, and a *Kayastha Samiti* for the purpose of discussing their place in society has been established. They claim to be descendants of Chitra Gupta, and state that he was a Kshatriya, and aspire to take their rank above Baidyas, in distinct violation of the findings of the Hon'ble High Court and Privy Council putting them among the *Sudras*. They are a large class, numbering several families of respectability and position, but are also notorious as including several families who are classed as habitual criminals. Kayasthas of this district may be subdivided into Dakhin Rarhi, Uttar Rarhi, Bangaja, and Barendra; of these, the Bangaja are by far the largest number.

27. *Vaisya.*—The Subarnabaniks of this place claim to be descended from the great Vaisya caste, who are said to be one of the twice-born castes, and their claim having no sure basis to stand upon, is generally considered to be presumptive. They hold a low status in society, and water touched by them is not taken by the higher class. Babyastadorpen of Sama Charan Sarkar places them below the *Sudras*.

28. *Sudras.*—Although originally the Sudras were but of one caste, and had but one duty or profession, to wit, to serve the twice-born classes, yet members of this caste have been subsequently subdivided into many sub-castes or classes, and almost every one of such castes has a peculiar profession assigned to it. There is one class of Sudras who are also called Navasak. They are as follows :—

1.	Teli, Tili, Tamali	... Trader chiefly in grain.
2.	Malakar or Mali	... Flower supplier and supplier of *topor* (sola crown) for Hindu marriage.
3.	Karmakar ...	... Workers in gold, iron, &c.
4.	Napit ..	... Barber.
5.	Madak or Kuri	... Confectioner.
6.	Sodgop ..	... Cultivator.
7.	Tanti ...	... Weaver.
8.	Kumar ...	... Earthen pot and image-maker.
9.	Gandabanik ...	... Spice-seller.

These sections of the Sudra caste termed Navasak are regarded to hold a higher position than the rest, and water touched by them is taken by the twice-born without being

* *Vide* letter No. 1498, dated 12th December 1892, from E. F. Growse, Esq., Magistrate of Faridpur.

considered as "impure." The rest of the Sudras are—(1) Bhuimali (sweeper), (2) Benbanshi (fisherman), (3) Behara (carrier), (4) Barui (betel-seller), (5) Dhoba (washerman), (6) Dai (midwife), (7) Aguri, (8) Jugi (weaver), (9) Kapali (weaver of gunny), (10) Ruidas (shoemaker or mochi), (11) Goala (cowherd), (12) Suri (wine-seller), (13) Shaha. Navasaks do not interchange *hukkas* with these 13 sections, who are considered to hold lower position in society than the Navasaks.

29. *Chandals.*—There has been of late a social movement amongst the Chandals. This is due to the spread of education awakening the people of this caste to the sense of social and moral degradation wherewith the origin of Chandal is associated, and an effort to repudiate their connection with the name Chandal is being made, to avoid the social stigma attaching to the Nomos. This agitation seems to be based on a very flimsy foundation. Raja Dosorath is said to have gone to Basista Muni to take counsel as to how he could expiate his sin of unwillingly spearing Shindhumuni to death, and Basista, not being at home, his son Nomos counselled him the way of atonement. The advice not being reasonable, Basista cursed his son, and hence the descendants of Nomos are called Chandals or Nomosputra. The assumption by the Chandals to be styled Nomosudra seems to rest upon no real authority.

30. *Jelia.*—

1. Malo.
2. Rajbansi.

The Rajbansis are here as a class of fishermen.

31. *Musalman.*—

1. Sayyid	...	1. Sayyid Hosen. 2. Sayyid Hasen.
2. Shaikh.		
3. Mughul.		
4. Pathan.		

The rank of Sayyid is derived from birth, and cannot be acquired as an honorary title, nor as a reward for the achievement of any glorious deed. All other ranks, unlike Sayyid, can be acquired, and resemble in many respects the civil and social distinction of European and other nations.

1. Pir ...	...	Are said to be descendants of Sayyid following religious pursuits.
2. Khonkar or Akhonkar	...	

Shaikh originally meant "great and magnanimous," and holder of this rank was considered to be the leader of society, but in this district Shaikh has dwindled into insignificance and applies to the cultivating class. Shaikh of this district is divided into two classes, viz.—

(1) Those descendants of great and magnanimous, taken to cultivation owing to their reduced condition.

(2) Hindus, excepting Brahmans, converted to Islamism by Muhammadan conquerors. Brahmans converted to Muhammadanism are called "Thakurs."

Mughuls are very few in this district. Pathans are said to have immigrated here at the time of Bakhtiar Khiliji, and very few of them have been able to keep up their former position, and the majority have been reduced to the status of the cultivating class. Pathans are distinguished from other classes of Muhammadans by the title Khan. Kazi, Hazi, Chowdhury, Bhina, &c., are said to have descended from Shaikh, and occupy a very low position in society.

Chandals and low-class Muhammadans occupy, in this district, the position of raiyats, occupancy and non-occupancy; intermediate tenure-holders are generally Kayasthas, Brahmans, Baidyas, and high-class Muhammadans, and these, and recently Shahas, occupy the status of zamindar. Field labourers are recruited from Chandals and low-class Muhammadans, and paid partly by wages and partly by *barga*, a system by which half the produce is taken by the landlord, and half by the cultivator.

Head IX.—Occupation.

32. The appended list shows the manner in which the population of this district is classified, as far as possible, by castes. The figures given in the list, though not accurately correct, will, I believe, be sufficient for the information asked for:—

Occupations.	Brahman.			Kshatriya.			Kayastha.			Baidya.			Sudra and others.			Vaisya.			Namasudra or Chandals.			Christians.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Agricultural.																								
1. Land occupants, not cultivating.	1,456	1,589	3,045	...	...	...	7,621	7,694	15,315	292	443	735	1,251	2,000	3,251	89	56	145	30	27	57	...	...	...
2. Land occupants, cultivating	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,835	1,100	2,935	...	...	...
3. Tenants, not cultivating	...	...	...	...	...	...	...	...	...	...	...	...	14,692	10,344	25,036	...	...	...	16,300	20,685	36,985	...	...	...
4. Tenants, and sharers, cultivating.	...	...	...	...	...	...	...	...	...	...	...	...	23,612	41,591	65,203	...	...	...	53,369	53,406	106,775	...	...	...
Professional	9,989	13,234	23,223	48	7	55	12,876	20,237	33,113	1,288	1,821	3,109	21,104	13,381	34,485	95	90	185	401	495	956	132	206	338
Commercial	9,782	10,343	20,125	197	188	385	16,541	16,981	33,522	652	560	1,212	5,705	5,487	11,192	...	...	...	...	...	...	...	...	...
Artisans	295	637	932	...	...	...	1,035	1,500	2,535	...	...	...	56,995	55,047	112,042	...	...	...	...	...	...	...	...	...
Pastoral	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	256	146	402	...	...	...
Hunting and fishing ...	...	...	...	...	...	...	...	...	...	...	...	...	25,692	25,290	50,982	...	...	...	...	...	...	...	...	...
Serving	...	...	...	...	...	...	...	...	...	...	...	...	49,270	49,388	98,658	...	...	...	2,275	2,215	4,526	1,666	1,526	3,192
Unproductive	...	...	...	...	...	...	...	...	...	...	...	...	2,718	2,912	5,630	...	...	...	542	459	992	...	...	...
Total ...	21,522	25,803	47,325	245	195	440	38,073	46,412	84,485	2,232	2,824	5,056	201,039	205,440	406,479	184	146	330	75,068	78,560	153,628	1,798	1,732	3,530

Occupations.	Jains.			Shaikh.			Sayyid.			Pathan.			Mughul.			Other Muhammadans.			Total.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47
Agricultural.																					
1. Land occupants, not cultivating.	...	...	...	784	644	1,428	1,856	1,722	3,578	186	170	356	124	84	208	...	...	...	13,689	14,429	28,118
2. Land occupants, cultivating	...	...	...	882	1,991	2,873	...	...	...	...	...	...	...	...	...	...	...	...	2,717	3,091	5,808
3. Tenants, not cultivating	...	...	...	17,134	28,881	46,015	...	...	...	...	...	...	...	...	...	...	...	...	48,126	59,910	108,036
4. Tenants and sharers, cultivating.	...	...	...	499,222	481,470	980,692	...	...	...	...	...	...	...	...	...	12,966	17,064	30,030	589,169	593,431	1,182,700
Professional	...	...	...	7,500	5,055	12,555	5	...	5	1,377	1,304	2,681	...	...	...	305	136	441	55,180	55,966	111,146
Commercial	...	...	...	1,190	486	1,685	40	44	84	...	...	...	...	...	...	...	...	...	34,116	34,089	68,205
Artisans	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,801	1,841	3,642	60,126	59,025	119,151
Pastoral	...	...	...	511	212	723	...	...	...	...	...	...	...	...	...	...	...	...	767	358	1,125
Hunting and fishing ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3,714	514	4,228	29,406	25,804	55,210
Serving	7	1	8	1,656	656	2,312	...	...	...	...	...	...	...	...	...	1,590	752	2,342	56,464	54,574	111,038
Unproductive	...	...	...	35	15	50	...	...	...	...	...	...	...	...	...	36	75	111	3,331	3,452	6,783
Total ...	7	1	8	528,923	519,410	1,048,333	1,901	1,766	3,667	1,563	1,474	3,037	124	84	208	20,412	20,382	40,796	893,091	904,229	1,797,320

B

Head X.—Administrative.

33. On receipt of Government Circular No. M. $\frac{3C}{13}$, dated the 29th April 1890, the names of the mauzas of each *thana* of this district were sent to the officer in charge of each police-station, and he was required to submit lists showing what hamlets, *grâms*, or villages now occupy each mauza area.

34. For the administrative purposes of the census, the *thana* jurisdiction was taken as a "charge," but it was divided into two or more sub-charges in consideration of the area it contained. There are 13 *thanas* in the district, and consequently it was divided into 13 charges, 33 sub-charges, 601 circles, and 9,496 blocks.

35. As soon as the district was divided for administrative purposes, the Charge Superintendents were selected from the gazetted officers and from Police Inspectors; the Sub-charge Superintendents from the police officers of the rank of Sub-Inspectors and the Rural Sub-Registrars; the Supervisors were selected from the police head-constables and from the independent gentlemen of position and intelligence; and the Enumerators chiefly from village school teachers or *gurus*, village zamindars, officials, such as *gumashtas*, &c., or else from intelligent villagers of influence and position.

36. In the meantime each *thana* of this district was plotted out with very great care and was given to its respective Charge Superintendent to include in it every village, hamlet, and outlying homestead, whilst avoiding encroachment on neighbouring jurisdiction. He was also instructed to see that internal administrative divisions of each *thana* or charge neither overlap one another nor omit any inhabited tract, however small it might be. On receipt of the residential village lists from the police officer in charge of each *thana*, and sketch maps from the Charge Superintendents, they were compared with one another in the office, and then the villages in column 5 of old Register A and that of Census Register B of 1891 were corrected, and the new Census Registers A and B prepared.

37. It was arranged that the subdivisional work of Goalundo and Madaripur would be supervised by the respective Subdivisional Officers under the general supervision of the District Magistrate.

38. I took over charge of the district on the 8th November 1890, and found the census operations very backward. In November I visited the Sibchar, Bhanga, and Muksudpur charges to push on the work. Finding that the Subdivisional Officer of Madaripur was not taking any interest in the census operations, I visited his head-quarters at the beginning of December 1890, and was obliged to arrange for immediate supervision of his five charges from head-quarters, as otherwise the work could not have progressed satisfactorily. I also visited Palang, which comprised the largest charge in the Madaripur subdivision. Subsequently, I paid several visits to Goalundo and other parts of the Sadar subdivision to inspect the census arrangements. Towards the end of the month I again visited Rajbari and inspected the census work there. In January 1891, I inspected the census operations of Gopalganj charge, and adopted measures to hasten the work there.

39. I beg to quote below the remarks already submitted to the Census Superintendent in connection with the census administration:—

"I. (*a*) The general instructions were carefully observed, and there was no occasion to depart from them substantially. They had, however, to be amplified by subsidiary instructions for the guidance of the Charge Superintendents, with a view to prevent misconception and misinterpretation, and ensure uniformity of practice throughout the district.

"(*b*) The definition of a village is comprehensive and does not require any modification. No difficulty was experienced in this district in following it in the preparation of the village list.

"(*c*) The new definition of a house is an improvement, and ensures accuracy of entries under the heading of occupation. Under the old definition, there would have been much confusion in describing the provision of dependent persons. The new definition, however, led to a considerable increase in the demand of schedule books. For example, three messes containing 9, 4, and 3 persons, respectively, being in the same compound, could be treated as a single house and counted in two schedule pages under the old definition, whereas four schedule pages were necessary for the enumeration of the said 16 persons under the new arrangement.

"(*d*) A *thana* can conveniently be a census charge and an outpost a sub-charge.

"(*e*) There cannot be any hard-and-fast rule as to the size of a circle. It must be regulated according to local necessities and circumstances. A thousand houses in two or three thickly populated villages close to one another may be conveniently included in a single circle, whereas 300 or 400 houses scattered over a large area and situated in a number of isolated villages often do not form a convenient circle.

"(*f*) The size of the enumerator's block was not too large for the system of preliminary census and final check and correction on the census night.

"(*g*) Coal-tar, lime mixed with thin flour paste, and black powder mixed with the juice of *gâb* fruit were generally the materials used in numbering the houses. In a few circles, the numbers were written on slips of paper, which were affixed on conspicuous parts of the houses. The total cost of the whole district comes up to Rs. 75.

"(*h*) As most of the houses in this district are made of mat walls and thatched roofs, I do not think permanent numbering is practicable.

"II. (*a*) The supervisors and enumerators were chosen principally from village school teachers, traders, petty landed proprietors and their agents, members of *panchâyâts*, and other private gentlemen.

"(*b*) Some of the enumerators and supervisors undertook their work willingly with the hope of getting an appointment in the census office, while those who did not care for such appointment tried to shirk their work. With such men persuasive means were at first tried, and in a majority of cases were attended with success. When persuasion failed, the refractory nominees were served with notices to show cause why they should not be criminally prosecuted, and in most cases they appeared and accepted the appointments. Prosecution was resorted to as sparingly as possible to overcome this difficulty.

"(*c*) The following table shows the number of prosecutions and their result :—

Name of subdivision.	Persons convicted.	Persons acquitted.	Pending.	Total.
1	2	3	4	5
Goalundo	Nil	Nil	Nil	Nil
Madaripur	1	...	1	2
Sadar	3	3	...	6

Almost all the prosecutions were instituted against persons who, without sufficient cause, neglected and refused to undertake the census work.

"(*d*) In almost every charge, the enumerators of their own free will, and from a desire to be accurate and neat in filling up the printed schedules, prepared manuscript schedule books, in which they recorded the result of their first round before copying them in the printed schedule books. They did this also in the hope of getting appointments in the census office. There was no paid census officer in this district.

"III. Census was not a new thing in India. Persons more than 30 years old remembered the last two counts and understood its object. The work was smoothly done everywhere. The Chandals, however, under bad advice, asked to be classified as Namasudras. As I at once gave permission for this to be done, their agitation at once subsided.

"IV. The results will be very accurate. The manuscript schedule books filled up by the enumerators were minutely examined and corrected by the charge and sub-charge officers and supervisors. The entries in the printed schedules are, therefore, wonderfully neat and accurate. Special officers were deputed to almost all the circles and ghats of the Sadar subdivision to supervise the work on the census night. All the *chaukidars* throughout the district were directed to inform the police officers in charge of stations on the 27th February whether the enumerators visited every house in their block on the census night. The work was thus done most satisfactorily throughout the district. I personally supervised the boat census at Golaundo, which I am glad to say was thoroughly successful.

General Remarks.

40. The rules issued by the Manager, Eastern Bengal Railway, were good, but were not well carried out owing to the carelessness and inattention of his subordinates. Mr. Thompson, the Subdivisional Officer of Golaundo, worked hard to make the census a success. Babu Hari Mohan Sen, the late Subdivisional Officer of Madaripur, failed completely, the result being that I had to treat his subdivision as immediately under my control, and manage the arrangements entirely from Sadar.

Babu Raj Mohan Chuckerbutty, Deputy Magistrate in charge of census operations, has worked hard and intelligently. He deserves special commendation. I have rewarded the census clerk, Babu Gunga Govinda Mitra, for his good work by appointing him Inspector in the abstraction office.

* * * * *

41 The abstraction and tabulation of this district occupied a perod of five months. Abstraction at first commenced from the 1st April with one gang and from the 9th April with four full gangs, and tabulation from June last. The work was completed on the 28th July and 31st August last respectively, and the office was finally closed on the 15th September last.

42. Before the census was actually taken, arrangements were made for preparing 'M' and 'O' forms, and the instructions in paragraphs 3, 4, 5, and 9 of the Census Superintendent's Circular No. 37, dated the 19th January 1891, were thoroughly well understood by all census officers of this district down to the supervisors. Consequently all 'O' forms with totals were received in proper time by this office. Having obtained the final totals for the whole district, telegrams were sent to the Census Superintendent and to the Census Commissioner on the evening of the 5th March 1891, giving the exact figures.

43. Arrangements afterwards were made for collecting the enumeration books from the different charges, and bringing them to head-quarters, where the contents of all the enumeration books for each thana were compared with 'M' form on the top of each packet by my record-keeper, who was afterwards appointed Inspector. The enumeration books were

then made up by him into packets of 5,000 persons. Thus one-third of the books of the district were packed up by him with the assistance of the two assistant record-keepers, before the commencement of the abstraction work. I am glad to say that, from the very begininng of this office, the record-room arrangements were satisfactory, and the work of packing was always kept ahead of the abstraction work.

44. In this office almost all of the officers were selected from enumerators and supervisors, who did good census work, and a certain number also from school-boys. The Inspector and some other officers who were then appointed as record-keeper and room supervisors were trained here by myself and the Deputy Magistrate then in charge without sending them to the training centre. The Inspector was ordered to train the best enumerators appointed as abstractors. With one gang thus trained, the abstraction work first started here on the 1st April. In the meantime, the enumerators afterwards appointed as abstractors for the remaining three gangs, were allowed to sit by the trained abstractors in the rooms, and were then able to learn the work. The abstraction work of a population of 1,797,320 persons was thus completed within four months without any difficulty, or the necessity of entertaining any extra clerks. It appears that the total population of the district exceeded the figures shown at first in 'O' form by 4,892.

45. In the first eight days' work, the abstractors felt some difficulty in completing the allotted task, but subsequently no such complaint was heard. The daily task of a clerk was never allowed to fall in arrears. Sometimes illness of a clerk employed on sheets I, III, and XI necessitated that the abstractors of those rooms could not leave the office till they had completed the absentee's work, and consequently the Census Superintendent's instructions contained in paragraph 5 of the draft rules for stopping work after 6 P.M., could not always be observed.

46. The instructions in paragraphs 4 and 2 of the Census Superintendent's Circulars Nos. 61 and 78, dated the 16th April and 16th June, respectively, assisted this office in checking the work.

It was a pity, however, that they were not issued before April. No extra clerk, however, was entertained in this office for re-abstraction, although sanction was given by paragraph 4 of the Census Superintendent's Circular No. 71. I am glad to say that the abstraction work of this office was, on the whole, done very briskly and smoothly, and from the beginning of the work, accuracy was strictly observed and fudging avoided, consequently this office from start to finish completed the work without feeling any difficulty in re-abstraction and test slips. These two parts of the work were done in this office satisfactorily. The arrear test-slip clerks were retained for 19 days only. The re-abstraction and adjustment staffs and test-slip clerks were retained only for three months. The work of all these branches was done to my satisfaction.

47. I beg also to state here that I continually examined the census compilation office, and I can safely say that the enumeration books of all thanas of this district were accurately written and all columns of the books were properly filled up. It appeared that, in the course of abstraction, only 136 omissions were found in the columns of the enumeration books of this district out of a population of 1,797,320. This, I believe, was mainly due to the proper supervision of the circle officers, and the interest which the enumerators took in their work. The time, the number of clerks, and the task allowed for abstraction were, in my opinion, not insufficient. The following table will show the daily abstraction task exacted from a clerk of this office:—

Description of sheets.	Task allowed.	Task done.
1	2	3
On sheet I ...	1,666 persons ...	1,666 persons
„ II ...	2,500 „ ...	2,500 „
„ III ...	1,250 „ ...	1,250 „
„ IV ...	2,500 „ ...	2,500 „
„ V ...	5,000 „ ...	5,000 „
„ VI ...	5,000 „ ...	5,000 „
„ X ...	1,666 „ ...	1,666 „
„ XI ...	1,250 „ ...	1,250 „

The pay allowed to abstractors at Rs. 12 each was sufficient. The limit of one adjustment for each 100 persons or less allowed by the Census Superintendent was reasonable. The forms of registers supplied to this office were sufficient. They were very sparingly used here. The daily tasks of abstractors, re-abstractors, and test-slip clerks were not heavy. They completed their daily work regularly. I am glad to mention here that the

cost of original abstraction and of its checking has been kept within the limit of the sanctioned expenditure, and there was thus a saving of Rs. 1,230.

The following table shows the amount expended on each head, and the amount saved on each, in accordance with the calculation in Census Superintendent's Circular No. 67:—

Description of head.	Amount expended.	Amount saved.
1	2	3
	Rs. A. P.	Rs. A. P.
Abstraction	4,215 3 4	584 12 4
Re abstraction	540 3 10	515 12 2
Adjustment	307 7 1	92 8 11
Cost for preparation of test slips and R. form.	394 13 11	37 2 1
Total ...	5,457 12 2	1,230 3 6

48. The tabulation work of this office commenced from the middle of June, owing to non-receipt of forms in time, consequently this branch of work was at first somewhat backward. At first only such tabulators from amongst the abstractors were entertained as knew English and were considered competent, but as the demands of Government letter No. 2T.—F., dated the 12th June last, for completion of the work at the latest by the 15th August last, grew more pressing, this list had to be abandoned. After the completion of abstraction work, any clerks who could read and write were employed as tabulators to finish the work in time. In the month of August, under the instructions in Census Superintendent's Circular No. 85, dated the 17th July, 11 gangs of tabulators were entertained in this office. For each *thana* one gang of tabulators was engaged, except for the Palang *thana*, which is the largest and for which two gangs were entertained. My Inspector, Babu Ganga Gobinda Mitra, was directed to keep strict supervision over the clerks, so that their allotted daily tasks should not fall into arrears. The verification of tabulation was also carefully enforced. He performed his duties satisfactorily, completed the tabulation on the 31st August last, and received a reward of Rs. 75, under the Census Superintendent's order, for good work.

49. The daily allotted task of two tabulators on Registers I, III, IV, V, VI *a*, *b*, *c*, and X and X*a* of infirmities was, in my opinion, too heavy. The best abstractors of sheet I were engaged on those registers, but they never were able to work off a daily task of 40 blocks. Excepting these, the task of other registers was not heavy. The outturn in tabulation of this office was on an average more than 1,000 blocks a month, including totalling forms.

50. The processes of abstracting and tabulating were equally laborious and tedious, but the work of tabulators on abstracted sheet I was comparatively heavier than that of other sheets. I, therefore, think that it was proper to pay the tabulators on sheet I more than the tabulators on other sheets.

51. The piece-work was introduced at a very early stage of the tabulation work; this caused some discontent at first, which, however, soon subsided on the application of judicious advice. In this office the selection of upper clerks was made from educated men in the Collectorate and Magisterial Departments. They proved themselves trustworthy and reliable in times of difficulty.

The following table shows the cost of tabulation and other establishment:—

Description of head.	Amount expended.	Excess amount.
1	2	3
	Rs. A. P.	Rs. A. P.
Tabulation	1,900 6 2	220 6 2
Cost of other expenditure, viz., salaries of Inspectors, Record-keeper, &c. ...	2,510 1 11	234 1 11
Total ...	4,410 8 1	454 8 1

From the above expenditure, as well as on that of abstraction, it appears that this office has completed the compilation of 1,797,320 souls for Rs. 9,868-4-3.

52. The totalling forms W, Y, S, and Z were prepared without entertaining any extra staff and almost simultaneously with tabulation. I think that they were accurately prepared.

E

F. daC.—Reg. No 2812J—90—16-5-94.

DISTRICT CENSUS REPORT.

No. 280., dated Barisal, the 16th March 1892.

From—H. SAVAGE, Esq., Magistrate of Backergunge,

To—The Secretary to the Government of Bengal, Financial Department.

I HAVE the honour to submit the following report on the recent census, in accordance with the request conveyed in your Census circular No. 6T.F., dated 3rd October 1891, forwarded with circular No. 7T.F. of the same date.

REPORT ON THE CENSUS OF THE DISTRICT OF BACKERGUNGE, 1892.

HEAD I.—EARLY HISTORY, &c.

TRADITION assigns to the land now called the district of Backergunge, an origin which, if the supernatural be eliminated, is not inconsistent with its geological formation. The story is thus told by Mr. Beveridge in his history of Backergunge, to which I am indebted for many of the facts below recorded:—

1. There was once a Brahman in Bikrampur *pargana* of the name of Chandra, whose tutelary deity (*Ishtodebata*) was *Bhagabati* or *Kali*. He married a young Brahman lady, but it was not until he brought his bride home that he knew what her name was. He then found out that she bore the same name as his patron goddess, and was greatly distressed by the coincidence, "for," he said to himself, "how can I pray to the goddess in my wife's name? It will seem as if I were worshipping my wife, or again, how can I treat as my wife one who bears the name of my goddess? It were better that I should kill myself than that I should run the risk of committing acts of impiety." Under these feelings of perplexity he got into a boat and resolved to sail on until he was lost. It was then all open sea to the south of Bikrampur, and he sailed on for a day and a night without meeting any one. Next morning, however, he was surprised to observe a little boat, rowed by a solitary fisher-maiden. He addressed her, and asked her how she had the courage to be there all alone. "Oh," she said, "I am following my trade, and I have no fear; but how do you, who are a Brahman and a landsman, come to be in such a place?" Then he told her of the perplexity which had befallen him. The girl gave a scornful laugh, and said, "O Brahman, how foolish and ignorant you are! Do you not know that the goddess *Bhagabati* dwells in every woman, and that every woman is a part of her? Why, then, should you be startled to find that your bride bears her name?" The Brahman was amazed to receive such a reproof from a simple fisher-girl, and at once felt sure that she was other than she seemed, and was a goddess in disguise. Leaping into her boat, he clasped her knees, and adjured her to tell him who she really was. In vain she reminded him of his caste, and bade him not sully it by contact with a fisher-maiden. He refused to let her go, and she was constrained to acknowledge that she was his goddess *Bhagabati*. The Brahman was not slow to take advantage of the confession, and forthwith supplicated the goddess to bestow a boon upon her worshipper. She assented, and told him that the sea on which he then was would one day become dry land, and that he would possess it, and call it Chandradvip, after his own name." The river or rather branch of the sea, in which the land formed, is said to have been styled the "Suganda" which name, in the corrupt form of "Sunda" is still preserved in the name of a village "Sundārkul," *i.e.*, bank of the "Sunda" in the district, and from which most probably the word "Sundarbans," *i.e.*, "forest of the Sunda," is derived.

2. Authentic history which, however, dates back only to the fifteenth or sixteenth century, finds Backergungo not unlike what it now is, a level alluvial land rising nowhere much above the ordinary high water-mark, intersected by innumerable *khals* and rivers; extremely fertile wherever the rich growth of jungle is cleared away, cultivated and thickly populated in the northern part, but with a broad bed of forest jungle (Sundarbans) in the south, seldom visited by man.

3. Previous to the Mussalman conquest of Bengal, Backergunge, then known by the name of Bákla, was a Hindu kingdom ruled by a race of kings to whom tradition assigns an origin coeval with the rise of the land above the surface of the sea. Their first seat seems to have been at, or near, Kachua in Boufal *thana*, but they were driven thence by a great inundation (a storm-wave doubtless), which overwhelmed their province in the latter part of the sixteenth century, and the capital was then fixed at Madhavpasha (in the Barisal *thana*), where the descendants of the former rulers of the country now live in an impoverished condition surrounded by the remnants of their adherents. Before this storm-wave, Bakla had ceased to be in name, at least, an independent kingdom, and had become a "Sarkar" of the Moghul Empire, but the ruler of a province so far from the central authority retained in practice his independence. In the early years of the seventeenth century, we find the king of Bakla waging war and making peace on his own account with the Portuguese (who had seized the island of

Sundwip) and the still more powerful kingdom of Arracan, which overthrew the Portuguese power in Eastern Bengal, only to be itself overthrown by the Mussalman power in 1666.

4. From this year the history of the Hindu kingdom of Bakla is almost a blank until the commencement of the British Raj, when the kings appear as mere zamindars of the *pargana* in the district.

5. When, or how, their kingly power disappeared, and they, from rulers, became mere rent collecting agents of the ruling power, there is nothing to show. Possibly their contests with the Aracanese exhausted their strength, and they had neither the power nor the inclination to contend with the Moghul armies which came to assist or protect them against the hated Maghs (Arakanese), the memory of whose devastations was still green at the time Major Rennel made his survey of the district (about 1770), at which time, as his map shows, nearly one-half of the district was a wilderness "devastated by the Maghs."

6. Probably before the time this survey was made—probably indeed—from the moment when peace was restored to the country—a beginning was made towards bringing again under cultivation the lands from which the Maghs had exterminated the inhabitants, but a noticeable feature in this movement "*en-revanche*" was that it was the work, not of the Hindus who had been the former possessors of the country, but of Mussalmans.

7. When, or how, Mussalmans first came into this district in any numbers is uncertain. Under the Hindu kings of Bakla, it is improbable there was either any large immigration of Mussalmans or conversion of Hindus. When the power of the Mussalmans over the district was established, grants of land, waste or otherwise, would, doubtless, be made more freely to Mussalmans than to Hindus. Thus it was that early in the eighteenth century, the *pargana* Bazargumedpur came into the hands of a servant of the Nawab of Murshidabad, by name Aga Bakar, who has given his name to the village and district of Backergunge, and that other zamindaries passed from the hands of Hindus to Mussalmans, with, or after, whom came their co-religionists, who settled on and cleared the lands which, after the devastation of the Maghs, had relapsed into jungle, and their numbers were probably recruited by conversion of those Hindus who had become outcastes, because Maghs had passed through their houses.

8. A strange phase of religious intoleration was this, which led to the establishment of a new class of Hindus. Incapable of expelling the Maghs from their land, the Hindus in their caste conservatism declared outcaste any of their co-religionists through whose house a Mug had passed, and to this day we have in the district, Maghiya Hindus, with whom other Hindus will not associate. The census returns do not show the numbers of these outcastes, for, although they themselves admit their loss of caste, they still claim to be Brahmans, Kayasthas, &c., and are given as such in the returns; but I understand their number is considerable in the Gaurnadi *thana*.

9. From this class, it is probable that many Mussulman converts were made, and it may be also that converts were found among the race of Namas, who lived and live among the swamps of the north-west part of this district, and the southern portion of Faridpur. Whence this race (despised by both their Hindu and Mussulman neighbours) sprang or why it chose to live an almost amphibious life among swamps, which, for four months of the year, are bottomless mud, and for the remaining eight months are bottomless mud covered with four to eight feet of water, I am unable to ascertain. History passes them by as unworthy of notice, and it was not until Christian missionaries began work among them in the first half of the present century that any notice was taken of their existence. It is from this despised caste that most of the Christian converts have been obtained, and doubtless to them, too, many Mussulman families can trace their descent.

10. Whether, however, the Mussulmans, who have reclaimed the vast tract of country depopulated by the Maghs, were immigrants or converts, either their religion or their successful contest with nature have formed them into a class widely distinct from their Hindu neighbours. With the decline of the Hindu kingdom, enterprise seems to have died out from among the Hindus who, for the most part, have been content to linger round the ruins of their former capital, or, like the Namas, to cling to the swamps in which their forefathers dwelt, and with increasing numbers to sink deeper and deeper into poverty, and depend on their zamindars. The Mussulmans, on the other hand, have ever thrown out new colonies further and further into the jungles, and by their independence of character, in marked contrast to the Hindu cultivators, have succeeded in wresting from the zamindars a security of tenure greater than that which it is the object of the Tenancy Act to give to cultivators in Bengal.

11. No doubt the abundance of waste land, and the fact that here there is competition more for cultivators than for land to cultivate, have helped much to this result, but these circumstances were as much in favour of Hindus as of Mussulmans, and the success of the latter, as compared with the former, cannot be ascribed altogether to these causes.

12. The above short review of history will explain, as far as I can, the distribution of Mussulmans and Hindus. It will also account for the comparatively large number of Christians in Gaurnadi *thana*. There only remains a few words to be said about the Mugs in the south of the district near the sea, and the Christians in Backergunge *thana*.

13. The Maghs, who are now settled for the most part in the Sundarbans in *thana* Gulsakhali, have settled there within living memory. They have come from Aracan and Chittagong and have proved themselves to be apt clearers of jungle and peaceable settlers. The Christians in Backergunge, *thana* are nearly all inhabitants of the village of Sibpur, three miles south of Backergunge and all bear Portuguese names, though it is probable that but few of them are actually of Portuguese descent. The history of this settlement is not very

clear. Tradition says that a Hindu zamindar invited some Portuguese to help him to coerce his *raiyats*. These Portuguese came to settle at or near Sibpur about the middle of last century, and were followed by priests who converted certain of the Hindus and gave their own names to the converts. Offshoots from the settlement of Sibpur are to be found in Barisal and in Patuakhali *thanas*, and account for many of the Christians in those *thanas*.

14. Since 1872 the only historical events of importance in connection with the distribution of population are:—

(*a*) The cyclone of 1876 which, with the outbreak of disease which followed it, reduced the population of the eastern *thanas* (chiefly Barhanuddin, Bhola, Galachipa, Bauphal, Barisal, and Mehdiganj) by more than 100,000.

(*b*) The immigration of Maghs into thana Gulsakhali which has been steadily going on.

(*c*) Conversion of Namas to Christianity in *thana* Gaurnadi.

Head II.—Movement of the Population.

15. The one governing cause of movement of population in this district is the flow of the surplus population of the northern *thanas* to the waste lands in the south and east This flow, though checked by the storm-wave of 1876, as noted above, can be clearly traced in the census returns of 1891.

16. It is in the case of the Mussulman population, that the movement is most noticeable; whether it be that the migratory instinct be stronger among them, or they are more possessed with the spirit of enterprise and independence, whatever be the reason, the fact is that the Mussulmans are much more ready to move on to the waste lands of the south or the new *char* lands in the east, while the Hindus cling to their homes in the north.

17. Thus we find that, in spite of the cyclone of 1876, from which Bhola probably suffered more severely than any other *thana* in proportion to its population, the Mussulmans in that *thana* have increased since 1872 from 90,675 to 126,272, while the Hindus have decreased from 23,563 to 18,052.

18. In Barhanuddin, on the contrary, the Hindus show a larger increase—

	1872.	1891.	Increase.
Hindus	14,531	19,973	5,442
Mussulmans	92,243	94,104	1,861

and this may be due to preference shown by some Hindu *jaradars* in the Government estates to their co-religionists, but this is the only exception to the general rule I have stated, as the figures below will show:—

	1872.	1891.	Increase.
Galsakhali and Galachipa together—			
Hindus	22,599	25,808	3,209
Mussulmans	138,418	159,406	20,988

(I take these two *thanas* together, as it seems to me a mistake as to the boundaries must have been made in 1872, and part of the schedules for Galachipa were probably treated as belonging to Galsakhali. Unless this were so, the variations in population, as shown in the returns of the census of 1872, 1881, and 1891, are inexplicable.)

	1872.	1891.	Increase.
Patuakhali—			
Hindus	26,808	37,496	10,688
Mussulmans	107,932	156,789	48,857
Matbaria—			
Hindus	30,684	30,031	(—653)
Mussulmans	68,433	89,315	20,882
Mehdiganj—			
Hindus	34,083	34,682	599
Mussulmans	104,581	121,337	16,756

19. These, with the addition of thanas Bauphal, Barisal, and Backergunge, are the *thanas* which felt most the inroads of the Aracanese. The three *thanas* last named, however, were repopulated more rapidly than those which lay more to the east and south, and by 1872 little or no waste lands remained within their boundaries. So there did not remain any opening for a large increase of population after that year, but yet some increase might naturally have been expected; the figures, however, show a decrease which cannot be explained by the cyclone of 1876, or the subsequent outbreak of disease, since the cyclone affected least Backergunge in which the decrease is greatest.

20. The fact is, I think, that the census was taken in a very confused manner in 1872, and that in many instances figures for one *thana* were mixed up with those of another, and some figures probably used twice over, while the others were omitted.

21. That the census of 1872 was not a satisfactory one, the following figures will show decisively. The present *thanas* of Pirojpur and Bhandaria were formerly one,

thana Pirojpur, which in 1872 was returned as containing a population of 90,860. In 1881, however, the population of this *thana* was returned as 117,638, and now the population of the same area which forms the two *thanas* of Pirojpur and Bhandaria is found to be 218,991. There was no such change in the cultivation in that area between 1872 and 1881 as would account for the population being more than doubled. The figures of the neighbouring *thanas* of Jhalokati and Matbaria (the former showing an increase of 5,986, and the latter a decrease of 3,096 between 1872 and 1881) throw no light on the subject. Mr. Veasey, who submitted the report on the census of 1881, makes no remark on the extraordinary differences, *thana* by *thana*; all he notes is that "the subjoined appendices (of which the table of increase and decrease is one) will explain themselves," which they do not. Backergunge, according to the census of 1872, had 192,388 inhabitants who in 1881 had dwindled down to 135,396 without any physical cause, while Pirojpur showed an equally improbably large increase, and in the absence of any other explanation, I can only surmise that the figures for Bhandaria, which was in 1872 an outpost, were, by some curious mistake, mixed with those of Backergunge (the similarity of the name might lead to this), and if this were so Backergunge would be credited with 60,000 more inhabitants than it possessed, and Pirojpur would be deprived of that number.

22. If the surmise be correct, the figures for the three *thanas* would be in round numbers:—

	1872.	1881.	1891.
Backergunge	132,000	135,000	139,000
Pirojpur and Bhandaria ...	150,000	189,000	218,000

But whether the above is the true explanation of the discrepancy or not, it is evident the figures for 1872, as they stand, must be wrong, and it is useless to comment upon them as far as Backergunge, Pirojpur, and Bhandaria are concerned. Returning to the subject of decrease, Barisal and Bauphal may have suffered actually in number, as they were affected by the cyclone; but even with regard to these *thanas*, I am inclined to regard the figures for 1872 with suspicion, since in 1881 these *thanas* show a small increase, and this fact tends to prove the accuracy of the figures of these years. For the three years the figures are:—

	1872.	1881.	1891.
Barisal	153,222	126,919	133,356
Bauphal	118,895	95,188	111,034

23. Turning to the northern and western *thanas*, most of which have probably been under cultivation since the time of the Hindu kings, and which did not suffer to any very great extent from the ravages of the Maghs, we find the numbers of Hindus and Mussulmans more nearly on an equality. These *thanas* are:—

	Hindus.	Mussulmans.
Jhalokati	77,563	85,991
Gaurnadi	108,813	96,251
Nalchiti	26,357	51,981
Sarupkati	107,919	73,265

Since 1872, the changes in population are as follows:—

		Hindus.	Mussulmans.
Jhalokati	... increase ...	9,618	16,522
Gaurnadi	... do. ...	31,241	15,641
Sarupkati	... do. ...	1,915	5,851
Nalchiti	... decrease ...	9,020	2,031

24. Here again, however, I see reason to suspect mistakes in 1872. Gaurnadi and Sarupkati adjoin, and the returns of these two *thanas* may easily have got mixed together and the abnormal increase in the Hindus in the one, as compared with the other, leaves, to my mind, little room for doubt on the subject. Comparing 1881 and 1891 the totals for these *thanas* are:—

	1881.	1891.
Gaurnadi	184,192	208,148
Sarupkati	160,284	181,259

leaving to the former an increase of 23,956, and to the latter of 20,975, which probably are not far from the increase which might be expected.

25. Nalchiti, it will be seen, shows a considerable decrease, and the figures may not be far wrong since there is a decrease (only 555, however) between 1881 and 1891. The cause is the decline of the town of Nalchiti as a trading centre. Jhalokati has taken its place, and consequently the boat population of Nalchiti in 1891 is 500 below that of 1881. Jhalukati *thana*, on the contrary, shows an increase of 26,155 in 1891 as compared with 1872.

26. Taken together, the northern and old settled *thanas*, Bauphal, Backergunge, Barisal, Nalchiti, Jhalokati, Gaurnadi, Sarupkati, Pirojpur, and Bhandaria show an increase of 56,281 or 9·5 per cent. in Mussulmans, and an increase of 65,789 of 12·3 per cent. in the number of Hindus, while the *thanas* in which there has been a spread of cultivation

since 1872, namely, Bhola, Barhanuddin, Galachipa, Gulsakhali, Patuakhali, Matbaria and Mehdiganj, show an increase of 144,941 or 24·06 per cent. of Mussulmans, and an increase of 13,774 or 9·04 per cent. Hindus since 1872. The comparatively small increase in the number of Mussulmans in the older settled parts, being accounted for by emigration of surplus Mussulman population to the newly cultivated lands.

27. *Towns*.—The four towns now in the district, namely, Barisal, Nalchiti, Jhalokati and Pirojpur, were all in existence in 1881, and, except in the case of Pirojpur, in which there has been a considerable increase of area, there has been no change in the area of these towns since that year.

28. Barisal, which is the head-quarters of the district, shows an increase of population since 1881 of 2,296.

29. Jhalokati, a thriving commercial centre which has partly taken the place of Nalchiti, shows an increase from 1,463 to 2,680, while, on the other hand, Nalchiti shows a decrease from 1,886 to 1,676. The population of Pirojpur in consequence of the increase in area has risen from 2,590 to 12,246.

30. In Barisal, Jhalokati, and Nalchiti there is a considerable foreign element, recruited mostly from the districts of Dacca and Faridpur. In Barisal, the immigrants are mostly pleaders, *muktears*, and *amlas* connected with the courts, and in the other two towns the immigrants are merchants and traders.

Head III.—Density of the population.

31. The density of population per square mile in the *thanas* varies from 1120·44 in Jhalokati to 219·28 in Gulsakhali.

32. Generally speaking, the *thana* which I have described in the preceding section on the old settled *thanas*, *i.e.*, Backergunge, Bauphal, Barisal, Jhalokati, Nalchiti, Gaurnadi, Sarupkati, Pirojpur, and Bhandaria, are the *sthanas* in which the density is greatest, varying from 1,120·44 in Jhalokati to 693 96 in Bauphal, but Patuakhali with a density of 731·07 comes in before Barisal and Bauphal.

33. In the other newly-settled *thanas* the density varies from 550 99 in Bhola to 219·28 in Gulsakhali, which is the *thana* in which cultivation has spread least within the past decade.

34. Practically the whole population of the district is agricultural, and the density depends on the extent to which the land has been brought into cultivation, and thus we find that the increase of density is most remarkable in *thanas* Barhanuddin, 323·2 in 1891 as against 250·5 in 1881; Galachipa, 269·3 in 1891 as against 190·07 in 1881; and Matbaria 501·5 in 1891 as against 395 in 1881.

Head IV.—Religion.

35. The population of the district, according to different religions, is shown below for 1872 and 1891:—

	1872.	1891.	Increase.	Ratio per cent.
Mussulmans ...	1,261,490	1,462,712	201,222	15·95
Hindus ...	605,425	680,381	74,956	12·37
Buddhists ...	4,049	6,080	2,031	50·16
Christians ...	3,103	4,659	1,556	50·14
Brahmos ...	...	133	133	...

36. Buddhists, in addition to ordinary increase from births, have been swollen in numbers by immigrants from Burma to the Sundarbans tracts.

37. Conversions by the Roman Catholic and Baptist missionaries in the district account for the increase in the number of Christians over the normal increase from the excess of births over deaths. The actual increase in all these three classes, though large in proportion to their numbers in 1872, is but a drop in the ocean as compared with that among the Hindu and Mussulman population, as the figures given above will show.

38. The ratio of increase is, on the whole, higher among the Mussulmans than the Hindus, but this is not due to any proselytism. It is the natural result of the more prosperous condition of the Mussulmans who, as I have said above, send out their surplus population from the old settled parts to make new homes in the jungles.

39. *Thana* by *thana* the increase of Buddhists (Maghs) is remarkable in Gulsakhali, namely, from 0 to 5,158, in the south of which *thana*, near the sea, they have established several thriving villages. From Galachipa they seem, if the figures be correct, to have been nearly wiped out by the cyclone of 1876 (decrease from 4,004 to 860), but I am inclined to think there was some confusion in the figures in 1872, and possibly part of Gulsakhali was regarded as appertaining to Galachipa.

40. Brahmos are nearly all (116 out of a total of 133) in the town of Barisal, where the community now possesses a place of worship and a missionary.

41. Christians are most numerous in Gaurnadi, in which *thana* they have nearly doubled in number (from 1,626 to 3,083). The increase is due mostly to the exertions of the Baptist missionaries who have been successful in obtaining converts among the Nama Hindus of that quarter.

(—0—)

42. In other *thanas* there is no very remarkable increase or decrease. In actual numbers there are, next to Gaurnadi *thana*, most Christians in Barisal and Backergunge. In Barisal town there is a Christian *párá* around the Baptist mission houses, and also a small colony of Portuguese, an offshoot from Sibpur. In Backergunge, the Christians, 771 in number, are all, or nearly all, in the village of Sibpur, and their origin is described in Head I.

43. Mussulmans outnumber the Hindus in every *thana* except Gaurnadi and Sarupkati, the *Bil* country (see Head I). In Jhalokati, which comprises part of the *Bil* country, the number approaches equality, but in the other *thanas* the Mussulmans are largely in excess, and the excess is particularly noticeable in the *thanas* Mehdiganj, Patuakhali and Bauphal, where it is roughly 4 to 1; in Galachipa and Barhanuddin 5 to 1; and in Gulsakhali and Bhola 7 to 1.

44. These are all *thanas* in which the past 100 years have seen jungles turned into cultivated fields, chiefly by Mussulman immigrants from the older settled parts of the district.

45. Pilgrimages and proselytism have had little or no effect on the distribution of the adherents of the chief religions. Of new sects, we have only the Brahmos, which now number 133, and of the spread of sects the census returns do not give any useful information.

46. The 2 sects among the Mussulmans in this district, of which it would have been interesting to obtain particulars, are the Ferazis or followers of Dudu Meah and the Hanifas, or followers of Keramatali, but the census papers do not convey any information concerning them. Speaking, however, from what I have heard in the district, I believe the followers of Dudu Meah have increased largely in number of late years in the west and south of the district, while Keramatali's adherents are mostly to be found towards Mehdiganj and Bhola.

Head V.—Infirmities.

47. Before the census was taken, I visited part of every *thana* and personally interviewed about one-third of the enumerators, and I very seldom found any mistake made as to lepers or lunatics, so, on the whole, I think the figures of the present census concerning these infirmities, may be taken as fairly correct.

48. The total number of lepers shown in the returns is 316, of whom 133 are Hindus, 181 Mussulmans, and 2 Christians. They are spread over all the *thanas* in the district, the smallest number in any one *thana* being 3 in Galachipa, and the largest number, 39, each in Jhalokati and Sarupkati. The Hindus have a larger number than the Mussulmans in proportion to the total population, and among the Hindus the largest number are found in Gaurnadi (35) and Sarupkati (39), where the poorest population in the district live an almost amphibious life in the *Bils*. Beyond the indication afforded by this, that leprosy is most prevalent where ill-fed people live amongst the most insanitary surroundings, there is nothing in the returns to suggest any connection of the disease with unwholesome food or mode of life.

49. As to popular belief on the subject of this disease in this district, I only hear that "*kabirajes*" attribute it to syphilis.

50. The total number of blind persons returned is 1,370. Each *thana* contributes to this total roughly in proportion to the total population, and there is nothing of special interest to note. The same may be said as to the deaf and dumb, and insane, who number respectively 1,560 and 1,172.

Head VI.—Education.

51. Since 1872, there has been a remarkable increase in the number of schools and pupils in the district. In that year, as far as can be ascertained from the papers in this office, there were two high English schools with 455 pupils; 20 middle English schools with 1,315 pupils; and 36 middle Vernacular schools with 1,692 pupils.

52. In 1891, the list of schools and pupils stands as follows:—

		Schools.	Pupils.
1.	High English Schools	10	2,256
2.	Middle English do.	39	2,532
3.	Do. Vernacular do.	46	2,090
4.	Upper Primary do.	101	3,406
5.	Lower do., do.	2,496	53,051
6.	Special do., do.	4	45
7.	Female do., do.	42	825
8.	Private	205	2,543
	Total ...	2,943	66,748

53. I have no means of comparing the census figures as regards education with those for 1872, as the only figures I can find are the totals for the district as then constituted, that is, including the Madaripur subdivision.

54. Since 1881, the total number of males under instruction has risen from 34,787 to 37,291, and the number of females from 1,127 to 1,455; and the number of males able to read and write has risen from 79,733 to 129,766, and the number of females from 1,482 to 4,148.

55. The increase in pupils both males and females is solely among the Hindus; in spite of all the endeavours that have been made to induce the Mussalmans to send their children to

school, there has been an actual, though small, decrease in the number of their children shown as under instruction.

56. Both Hindus and Mussalmans, however, show a large increase in the number who can read and write, viz:—

	1881.	1891.
Hindus—		
Males	50,525	75,984
Females	902	3,292
Mussalmans—		
Males	28,330	52,374
Females	494	692

57. There has been a large increase from 93 in 1881 to 922 in the number of persons who can speak English. This is due to the increase in the number of schools in which English is taught.

58. The great majority, namely, 669 of the persons who can speak English are in the Sadar *thana*, next in order come the *thanas* Sarupkati 233; Jhalokati 202, Gaurnadi 145, Pirojpur 118.

59. The large number in Sarupkati is due to two high English schools established at Banaripara, a large village in that *thana*. In the *thanas* of Gaurnadi and Jhalokati there reside a number of respectable Hindu families who send their children for instruction to Barisal, and Pirojpur has had a high English school for several years.

60. Among the Maghs in the south of the district, there has been some increase in the number that can read and write, namely, from :—

	1881.	1891.
Males	660	1,058
Females	...	43

There are no aboriginal races in this district.

Head VII.—Language.

61. Bengali, in a more or less corrupt form as used in Eastern Bengal, is practically the only language in use in this district. There is no change in this respect since 1872. The Magh settlers in the south of course speak Maghi, but many of them are learning Bengali, and the few upcountry men in the district speak Urdu, although all, or nearly all, also speak Bengali, after a fashion.

Head VIII.—Castes.

62. I do not think there is much of interest to be said under this head. As remarked in Head I, Nama Hindus are most numerous in the *Bil* country to the north of the district, but there is nothing known in history to explain this preference on their part for a life among the swamps, nor is there anything to suggest whence they came, or how they acquired the name of Nama which still clings to them.

63. Regarded as Chandals by their Hindu neighbours of higher caste, they, however, or rather those among them who are profiting by education, are persistently seeking to obtain a higher status among the Hindus than that assigned to them by the caste-name they bear. Early in the census proceedings, they discovered there was a danger of the name Chandal being used in the census return as synonymous with Nama, and had not orders been issued to describe them as they described themselves, serious troubles might have ensued. Even after the orders were issued, I had to smooth over a good many little difficulties between the over-conscientious Hindu enumerators who did not like to write the word "Nama," and the Namas who declined to be censused except under this title. The Namas claim to be of Brahman descent, from Brahman mother by Sudra father, but of course there is nothing in history to justify this claim, which seems to be based on the derivation of Chandals as given by Manu.

64. Beyond this, I know of nothing in the caste relationships in this district which differ in any way from that in other districts in Bengal, and it would be useless for me here to discuss those relationships which have been so often discussed before. The relationships of castes or tribes with land is a subject which, in this district, may be treated very briefly.

65. The principal Hindu *zamindars* are Brahmans, Baidyas, and Kayasthas, and the same castes supply most of the Hindu tenure-holders, who hold tenures which under a large number of different names of varying designations such as, *Taluk*, *Osat Taluk*, *Nim Osat Taluk*, *Hawla*, *Nim Hawla*, *Osat Hawla*, &c., &c., are all permanent and transferable, but of which, in the majority of cases, the rent can be enhanced in accordance with the provisions of the Tenancy Act. The only peculiarity, if any, of these tenures which I need mention, is that, in a great number of instances the lowest tenure-holder is the actual cultivator of the soil. In other districts, he would be the *raiyat*, but here the large amount of jungle land fit for cultivation enabled cultivators to make their own terms with the landlords, and to win for themselves the right which it has been the wish of the legislature for so many years to give to the actual cultivators of the soil in Bengal and Bihar, *i.e.*, the right of a permanency of tenure.

66. But I am now stepping somewhat beyond my subject, for the Hindus have done but little for themselves in this matter. The more sturdy and independent Mussulmans are they who have fought the battle with the zamindars, and gained and maintained their right to permanent tenure in the land they cultivate.

67. Of Hindu occupancy and non-occupancy *raiyats*, properly so classed, the Namas supply by far the greatest part, and speaking from my personal observation in the district, I am inclined to believe the Namas may outnumber the Mussulmans under this heading. The totals of religion or caste, according to occupation, have, however, not been made up in this office, and I have not received any information on the subject from the Census Office, so I am not in a position to speak with any certainty on this subject. This much I can say, however, the Namas have always been more dependent on, and obedient to, their *zamindars* than the Mussulmans, and have not, like the latter, gained for themselves rights other than those the Government have given them by law. In many instances, indeed, Namas are ignorant of the rights which have been conferred upon them, and so far from claiming any privileges other than those laid down in the law, often pay without a murmur illegal cesses imposed on them by their landlords.

68. Among Hindus, the Namas are the only field labourers. They are paid in many different ways, some at a daily rate varying from 4 to 8 annas per diem, some monthly from Rs. 4 to Rs. 7-8, and some are paid in kind, especially reapers who receive from $\frac{1}{8}$ to $\frac{1}{4}$ of the quantity of paddy reaped.

69. I am unable to give more information at present on this head, as compilation sheets regarding caste have not yet been received by me from the Census Office.

Head IX.—Occupations.

70. As to head 9 of the Government Circular, "occupations," the information received from the Census Superintendent is of no assistance. As I understand the matter, what Government wants is that there should be shown the profession actually followed by the members of each caste, but in none of the papers I have received is profession according to caste referred to.

71. From general knowledge, I can say that in this district—

I.—Class A of the Census Superintendent's classification is recruited mostly from Hindus, and that the persons actually employed are males.

II.—Class B is composed mostly of Mussulmans and Nama Hindus. Among the Mussulmans, the females do not, as a rule, work outside their houses, but the Nama females are many of them employed in fieldwork.

III.—Class C, Barbers are all Hindus "Sil or Barna Sil." Washermen are Hindu "Dhobi," and also there are some Mussulman "Dhobas." Cooks, indoor servants, &c., are of all classes.

IV.—Class D includes all castes and religion.

V.—Class E is mostly recruited from Hindu Sahas and Telis, but includes also many Kayasthas and Mussulmans.

VI.—Class F. The greatest number of group 63 of this class are Hindus 'Brahmans' and Mussulman "Mullah." The other groups are recruited from all classes.

VII.—Class G. The labourers are generally Mussulmans or Namas. In classes III to VII the females, with certain obvious exceptions, do not follow the "occupations" against which the numbers of females are shown.

Head X.—Administration.

72. I agree with the proposals made in paragraph 3 of the Census Superintendent's circular.

73. The method of pay best suited to the Bengali temperament seems to be piece-work. Men who look upon it as the greater hardship to work six hours a day at "task work," will voluntarily work 12 hours if they are set to piece-work, and know their pay depends on the amount of work done. I would fix the rates for piece-work so that an ordinarily skilful man could earn by an ordinary day's labour Rs. 18 a month, and would then let the abstractors work as long as they like between sunrise and sunset. This might necessitate an increase in the supervising staff, but would, I am certain, lead to more rapid work, and to better work if mistakes led to heavy deductions.

74. Enumeration work would be much facilitated if it could be begun by 1st February or earlier, so that part at least of the cold weather would be available for the work.

75. Occupation (in this district at least) offered the greatest difficulty. Something should be done towards classifying for the benefit of the next enumerators.

76. For next census in this district, I believe *chaukidars* will be the best enumerators. We are trying to raise the pay of these men to Rs. 5 or 6 all round, and if knowledge of reading and writing on their part be insisted upon, as it fairly may be, they will be a useful body of men for census purposes, and could one and all be well drilled at the *thanas* and taught to make their entries correctly.

77. Before any enumeration books are handed to the abstractors, they should be carefully looked through by men set apart for this work. Intentional, or even careless, mistakes on the part of the abstractors were rare, and the great majority of difference between abstraction sheets arose from bad writing in the schedules.

78. The supervising staff allowed this time was too weak for the work to be done.

W. S.—Reg. No 2813J - 90—15-5-94.